

1583
& irretitus

A declaration

of the recantation of Iohn Nichols (for the space almost of two yeeres the Popes Scholer in the English Seminarie or Colledge at Rome) which desireth to be reconciled, and received as a member into the Church of Christ in England.

1. Esdr. 3. 38. 41.

Magna est ueritas & praeualet.

Tertul. de virginibus.

Whatsoever sheweth against the truth is an heresie, be it neuer so ancient a custom.

1. Peter 2. 1.

Feare God : Honour the King.

Imprinted at London

by Christopher Barker, Printer

to the Queenes most excellent

Majestie.

Anno 1583, Fe-
bruarii.

Luk. 16. 30,
21,

ca-
m lite-

sancti: a-

qui suo

enderent


angelica

num vendicare:

quorum

Bell.
Coll: Trin:
Cant:
1725.




 Illustri Equiti, & irretritus
 moque Regiæ Maiestatis
 Londini Castrorum præfidi, custo-
 dique insigni, præstanti, ac nobilitate vera sa-
 pientix, & viututis insignibus decorato, Do-
 mino Odoeno Hopton, domino suo obseruan-
 do, Iohannes Nicholaus gratiam & pa-
 cem a Deo patre, & a Domino
 nostro Iesu Christo.

RATER ille cælestis (vir
præstantissime, omni pietatis,
atque religionis genere perpo-
lite & exculte) sic mei pesti-
lentis papistici erroris tabe pe-
nè consumpti, & ab omni ferè virtute remoti
tandem misertus est; ut ex densissima mortis
caligine, atque profunda igni ætæ abysso, me
sibi ingratum & inobedientem in emendare
dignaretur: atque in sue ecclesie, nullis ido-
latriæ sordibus maculatæ, gremium renoca-
re non negaret: & omnimoda bonarum lite-
rarum eruditione refertos, satisque sancti-
tatis notis cumulos viros excitaret, qui suo
fraterno labore & industria, contenderent
quàm maxime possent, in Christi Evangelicæ
veritatis agnitionem me demùm vindicare:

A. y.

ruptis, nullis hypocrisecos inno-
 tegumentis, documentis, praecep-
 tisque inuolutis imbutus ac instructus, quo-
 rum (inquam) consilio fretus, & suffultus, (di-
 uina illa gratia animum meum ad bonita-
 tem disponente) non ambigo, neque animi
 pendeo, me posse causam meae religionis
 suscipere, tueri ac defendere, in conspectu illo-
 rum aduersariorum, quos aliquandiu diuina
 cōsortij familiaritas mihi nō ignotos fecit. Ea
 sunt Dei omnipotentis in me collocata bene-
 ficia, quae enumerando percensere, & expli-
 cando consequi non est mearum virium. Ali-
 quando fedissime orationis, vanitatis & ig-
 norantiae seruituti mancipatus eram: iam verò
 omnis mendacij & inscitiae obscuritate noc-
 teque fugata, clarissimum mihi veritatis lu-
 men affulget: ingenium meum antehac adco-
 deprauatum, & a verbo Dei alienum erat, ut
 maiori delectatione, atque vehementiori desi-
 derio, hominum commentitias traditiones ci-
 tix approbarem et amplecterer, quàm profes-
 sionem illam Catholicam, quam Christi Apo-
 stoli tradiderunt, martyres suo sanguine effu-
 so confirmauerunt, & fideles hucusque con-
 seruant amplexibus exciperem, sinuque foue-
 rem: Nunc verò ingenio meo Spiritus sancti
 flamine accenso & inflammato depulsis men-

tis erroribus, quibus constrictus & irretitus
 fueram,) Sathana imposturas intelligentia &
 ratione comprehendo, falsæ opinionis tene-
 bras ab oculis depello, (auxilio diuino mihi
 suffragante) & salutarem Euangelij verita-
 tem magno cum amore prosequi incipio. Ante
 hoc conuersionis meæ tempus, verbo Dei au-
 res erant mihi clausæ, ut illud audire abhor-
 rerem, atque reclamarem, in me cecitas ita
 dominatum habuit, ut fulgentes Christi E-
 uangelij radios videre aspernarer. Iam duc-
 tore Spiritu sancto, atque atroci conscientie
 vulnere stimulatus, animaduerto Papista-
 rum fabulas prorsus incerto niti fundamento,
 illorumque religionem non modo nulla affer-
 re conscientie multis delictis obruta & cir-
 cuncesse efficacia medicamenta, verum eti-
 am altius tela infligere, animam, (vitæ pri-
 mam causam) diris infaustisque vinculis at-
 que compedibus arctare & constringere, &
 planè apertèque Deo eiusq; verbo vim infer-
 re. Turpia illorum idola, crassissimi errores,
 blasphemie infinitæ, superstitiones detestabi-
 les, vanissima commenta, ac denique vitæ
 inaudita & horrenda turpitudine, atque dede-
 cus ob oculos mihi versantur. Meditor ita-
 que atq; cogito quantis quamq; varijs astutijs
 & blandimentis, homines cuncti doli fraud-

Asij.

disque

Epistola dedicatória.

disque expertes, immunesque, versuti Papiſtæ alliciunt atque titillant, ad suam pernitiosam doctrinam amplexendā. Ad hos præfatos homines deludendos, & in sempiternam fraudē conijciendos, in angelos se lucis transferunt, & eam vitæ exteriorē pietatē præ se ferunt, qua facilius incantorū hominum mentes circumuenire queant. Sed plus gloria & prædicatione sua bona opera (si bona dici possint) efferunt, atque extollunt, quā veritas concedere possit. Non verentur illi (omnibus pudoris velis reuulsis, cunctoque dei altitonantis timore deposito, omnique charitatis nota relegata & in exilium pulsa) dicere illōs cælitum dignitatē, moribus & institutis, atque vitæ sanctimonia consecutos. O impudentes Papiſtas, mendaciū sordibus illinitos, & omni animi funesta prauitati succumbentes, atque à fide Christiana, & charitate fraterna auersos! Quotus enim quisque inter vos vitam non degit belluinam? Quis Dominum timet? Quis illum diligit? Quis pietatis ruinas edere formidat? Quis inter vos (ut breui comprehendam) fontem aquæ vitæ non deserit, & cisternas sibi fodit maxime dissipatas? Si quorundam Papiſtarum vitam, omnium scelerum, libidinumque maculis notissimam, Latinis verbis explicare conarer, Latina lingua rudes

Epistola dedicatoria.

rudes nihil inde fructus perciperent, quia quod diceretur, neuquam intelligeretur. Qua de causa operapretium me facturum duxi, si ruda ac impolita (bona tamen cum fide, animoque sincero) exarata narratione beneuolus Lectori satisfacerem, lingua nostra Anglicana narrando & exponendo ea, quae vidi atque audiui à viris fide dignis inter illos gesta. Præterea nostros sacrificulos Romani Pontificis (filij perditionis) mandato missos & delegatos in hanc florentissimam Angliæ Insulam ad peruertendos huius terre accolæ, & veritatis splendori insidiantes, quo studio perpetuò tenebras moliuntur in hoc regnum reducendas, quas huic solo suo paterno minas comminantur, atque quibus conuiuijs optimos quosque viros insectantur, in hac epistola dedicatoria silentio præteribo. De Papistis satis hoc in loco verba fecisse videor, & hinc te (vir clarissime, religione, iusticia, liberalitate, cæterisque heroicis animi dotibus nobiliter stipate & vallate) hac oratione crasso filo mihi scripta affari liceat, cui inter homines mortales plurimum debere, ac cui ob tuam erga me charitatem, ad extremum vitæ anhelitum me obstrictum sentio, deuinctumq; fateor. (Blanda absit verbo vanitas.) Quem laborem pro me, cum veræ Ecclesiæ septis non tenebar in-

Aiiij. clusus

Epistola dedicatoria,

clusus suscepisti, omnibus patefaciā, cum fueram carceribus detentus, eo quod in Papistarū partem propendebam. (& in Seminario Anglicano, Romæ duos (plus minus) annos sedē collocassem, quā sæpe me ad te accersi vocarique fecisti, quā mansuete humaniterque mecum semper egisti, quā salubre mihi cōsiliū impertitus es, ut Papistica idololatria faciem exuerem ! nonne concionatores permultos, non vulgari doctrina præditos ad me accedere voluisti ? ut si qua possent ratione, me cælesti Euangelij veritati reconciliarent atque deuincirent. Plerosque mihi insuper libros suppeditasti, quibus nonnumquam lectis, immenso Dei beneficio, magnam inde utilitatem salutiferam mihi (paruo temporis interiecto spatio) comparaui. Habito identidem sermone cum peritis, atque crebris concionibus auditis, ex indubia veritatis inimico (Deo adiuuante) dum in his inclusus corporis compagibus fuero, verum me ipsum præstabo amicū, & ad studia sacrarum literarum animum applicabo, quarum præsidio Papistarum fraudes detegere, & furtiva conuincere valeam, & omnibus (Deo meis conatibus auspicante) demonstrabo, quod sit illis artificium, quo prius persuadent quā doceant, ubi autem veritas docendo potius suadeat, quā suadendo

Epistola dedicatoria.

suadendo doceat. Declarabo cunctis istos se
non putare reos, qui honorem nominis Dei
deferunt creaturae, & relicto Domino, con-
seruos adorant, sibi que persuasum habent
Deum sine mediatore inexorabilem esse, &
prorsus ignorant ad reges per tribunos &
comites eundem esse: quia homines utique
sunt reges, & nesciunt quibus debeant Re-
publicam credere. Ad Deum autem, quem
nihil latet, omnium rerum merita nouit, ad
promerendum suffragatore non est opus,
sed mente deuota, Vbicunque enim talis
loquutus fuerit ei, procul dubio responde-
bit illi. *Sed aduersarij nostri, etsi videant scrip-
turas sacras suae sententiae oppositas, confiteri
tamen nolunt se in tetra erroris caligine ver-
sari. Quare haec Sancti Hilary verba in illos
haud indigne quadrare videntur:* Grauis &
periculosus est lapsus in multis, etsi enim se
intelligent, tamen pudor exurgendi autori-
tatem sibi praesumit, ut quod errant, prudē-
tiam velint existimari, quod cum multis er-
rant, intelligentiam asserant veritatis. *Et
unde illud quæso? Ex contemptu certe scrip-
turarum, & ex insolenti superbia qua inflati
sunt. Si circumdarent sibi quasi murum firmis-
simum, scripturarum doctrinam, nunquam tam
cito ad illorum interiora irruisere posset hostis.*

Tunc

Ambrosij
1. cap. ad
Rom.

Hilarius de
Trinitate li.
6. cap. 84.

Epistola dedicatoria.

*Tunc omnes errores, & idola, & similitudines veritatis comminuerent atque dispergerent, & adeo indicarent immunda, ut ea menstrua-
ta mulieris) sordidissimo sanguini cōpararent. Si corde non fīcto diuinum auxilium compellarent, sibiq; nihil inaniter arrogarent, Dominus superne intrans in corda sua, claro suo lumine mentes illorū illustraret, rationi (animæ formæ) iubar suum infunderet, detegeret occulta, doctorq; fieret eorum quæ ignorarent, tantum si illi ea quæ ab illis sunt, auferre vel-
lent. Sed omnia hæc media, quibus possent saluari, tanquam si nulli essent vsui, respuunt spernuntq;, qua de ratione illorum salus valde desperanda est. Concedat Deus Optimus Maximus ut resipiscant, & veritatem agnoscāt, dum huius lucis usura, & hoc vitæ curriculo fruuntur, atq; omnia figmenta, quæ multis simplicibus aditum ad cælorum regnū penitus intercludunt, seponant, atq; abiciant, & Sancti Davidis verborum recordationē obliuio nunquā deleat, quæ in Hebraico textu sic se habēt. Iamim oheu chaiim hecaphets hais mi tou liroth vséphatheca, merag, lesconecha Netfor: Mirma Middabber. id est, *Quis ille vir qui vult vitam, diliget dies ad videndum bonum, custodi linguam tuam à malo, & labia tua à loquendo dolum.* Et Beatus Paulus:*

Psal. 34.
13, 14.

Epistola dedicatoria.

ἡγοράσθητε γὰρ τιμῆς, λοξάσασθε δὲ ἔν τῷ θεῷ 1. Cor. 6. 20.
 ἐν τῷ σαρματί ὑμῶν, καὶ ἐν τῷ πνεύματι ὑμῶν
 ἃ τινὰ ἐστὶ τοῦ θεοῦ, *id est*, Empti estis pretio 1 Pet. 1. 19.
 magno, glorificate igitur Deum in corpore
 vestro, & in spiritu vestro, quæ sunt Dei.
*Temere fortassis magis quam prudenter hanc
 epistolam, nullis verborum phalaris flosculi sue
 Ciceronianis exaratam, tuæ amplitudini di-
 care conabar, sed meæ temeritati tua igno-
 scat humanitas, atq; dignetur, ut sub tuo pa-
 trocinio & tutela, hæc brevis recantationis
 meæ declaratio in lucem aspectumq; omnium
 intrepide prodeat, & impiorū malevolentiam
 flocci pendat, quibus nocendi voluntas non
 deest, sed officiendi potestas abest, & declina-
 ta recumbit. Ne epistola hæc longior sit quam
 par est, diutius tuam amplitudinem detinere
 nolo, sed ut hoc meæ erga te qualecunque ob-
 servantia monumentum benevola manu ex-
 cipere ne gravè tibi ducas, mirum in modum
 posco & imploro. Dominus Iesus te tuosq; (vir
 magnifice) muneribus suis ornet, augeatq; &
 in multos annos Ecclesiæ suæ conseruet & re-
 tineat: Serenissimam verò Reginam Eliza-
 betham, (quam exteri pleriq; omnibus laudis
 ornamentis efferunt) protegat, & longævam
 in terra faciat, ad gloriam Dei propagandā,
 & ad comprimendam & consingendam ini-
 micorum*

Epistola dedicatoria.

Tunc omnes errores, & idola, & similitudines
veritatis comminuerent atque dispergerent,
& adeo indicarent immunda, ut ea (menstrua-
ta mulieris) sordidissimo sanguini cōpararent.
Si corde non ficto diuinum auxilium compel-
larent, sibiq; nihil inaniter arrogarent, Do-
minus superne intrans in corda sua, claro su-
lumine mentes illorū illustraret, rationi (ani-
mæ formæ) iubar suum infunderet, detegeret
occulta, doctorq; fieret eorum quæ ignorarent,
tantum si illi ea quæ ab illis sunt, auferre vel-
lent. Sed omnia hæc media, quibus possent sal-
uari, tanquam si nulli essent vsui, respiciunt sper-
nuntq;, qua de ratione illorum salus valde de-
speranda est. Concedat Deus Optimus Ma-
ximus ut respiciant, & veritatem agnoscāt,
dum huius lucis vsura, & hoc vitæ curriculo
fruantur, atq; omnia figmenta, quæ multis sim-
plicibus aditum ad cælorum regnū penitus in-
tercludunt, seponant, atq; abijciant, & Sancti
Davidis verborum recordationē obliuio nun-
quā deleat, quæ in Hebraico textu sic se habēt.
Iamim oheu chaiim hecaphets hais mitou
liroth vséphatheça, merag, lesconecha
Netfor: Mirma Middabber. id est, *Quis ille*
vir qui vult vitam, diligit dies ad videndum
bonum, custodi linguam tuam à malo, & la-
bia tua à loquendo dolū. Et Beatus Paulus:

Psal. 34.
13, 14.

nyogeo-

Epistola dedicatoria.

ἠγοράσθητε γὰρ τιμῆς, δοξάσατε δὲ τὸν θεόν
 ἐν τῷ σώματι ὑμῶν, καὶ ἐν τῷ πνεύματι ὑμῶν
 ὅτι ἵνα ἐσὶ τοῦ θεοῦ, *id est*, Empti estis pretio
 magno, glorificate igitur Deum in corpore
 vestro, & in spiritu vestro, quæ sunt Dei.
1. Cor. 6. 20.
1. Pet. 1. 19.
 Temere fortassis magis quam prudenter hanc
 epistolam, nullis verborum phalaris flosculi sue
 Ciceronianis exaratam, tuæ amplitudini di-
 care conabar, sed mea temeritati tuæ igno-
 scat humanitas, atq; dignetur, ut sub tuo pa-
 trocinio & tutela, hæc brevis recantationis
 meæ declaratio in lucem aspectumq; omnium
 intrepide prodeat, & impiorū malenolentiam
 flocci pendat, quibus nocendi voluntas non
 deest, sed officiendi potestas abest, & declina-
 ta recumbit. Ne epistola hæc longior sit quam
 par est, diutius tuam amplitudinem detinere
 nolo, sed ut hoc meæ erga te qualecunque ob-
 servantia monumentum beneuola manu ex-
 cipere ne graue tibi ducas, mirum in modum
 posco & imploro. Dominus Iesus te tuosq; (vir
 magnifice) muneribus suis ornet, augeatq;, &
 in multos annos Ecclesiæ suæ conseruet & re-
 tineat: Serenissimam verò Reginam Eliza-
 betham, (quam exteri pleriq; omnibus laudis
 ornamentis efferunt) protegat, & longævam
 in terra faciat, ad gloriam Dei propagandā,
 & ad comprimendam & confringendam ini-
 micorum

Epistola dedicatoria.

amicorum suorum audaciam, denique ad consolationem nostram: Nobilissimos Proceres, adeoq, omnes huius regni potentissimos ordines defendat, & omni benedictionum genere cunulet, & ad vera pietatis, & regni Christi propagationem perducatur. Amen.

Tux amplitudini addictissimus
& humilimus seruus Ioannes
Nicholaus.



The preface to the gentle Reader,



GOD that is my recorde,
and searcher of all mens
heartes (good Christian
Reader) knowveth, that
with vnfeyned heart I
greatly wished this de-
claration of my repentance, & desire to be
receiued to the true Church, to be imprina-
ted, for two principall causes: the one, to
certifie my deare countrey men of my re-
conciliation to the true Church, the other
of my disposition to do them good hereaf-
ter, when it shal please God to increase me
with greater knowledge, and to manifest
how it hath pleased Christ our Sauour the
head shepheard, to call me away by his in-
struments the faithfull and godly, from the
whore of Babylon, from the schole of error
and from the temple of heresie, to the City
of righteousness, the true Church, his vn-
defiled spouse, I doubt not but that the
godly and vnfeined louers of the glorious
and comfortable Gospell of Iesus Christ
will heartily reioyce and giue God thanks;
that

Ier. 11. 20. &
17. 10. & 20.
12.
1. Chron. 28.
9.
1. Sam. 16. 7.
Psalm. 7. 10.
Esa. 29. 13.

Heb. 13. 20.

Apoc. 18. 9.

Epistola dedicatoria.

vicorum suorum audaciam, denique ad consolationem nostram: Nobilissimos Proceres, adeoq, omnes huius regni potentissimos ordines defendat, & omni benedictionum genere cunulet, & ad vera pietatis, & regni Christi propagationem perducatur. Amen.

Tux amplitudini addictissimus
& humilimus servus Ioannes
Nicholaus.



The preface to the gentle Reader,



GOD that is my recorde,
and searcher of all mens
heartes (good Christian
Reader) knowveth, that
with vnfeyned heart I
greatly wished this de-
claration of my repentance, & desire to be
receiued to the true Church, to be imprina-
ted, for two principall causes: the one, to
certifie my deare countrey men of my re-
conciliation to the true Church, the other
of my disposition to do them good hereaf-
ter, when it shal please God to increase me
with greater knowledge, and to manifest
how it hath pleased Christ our Sauour the
head shepheard, to call me away by his in-
struments the faithfull and godly, from the
whore of Babylon, from the schole of error
and from the temple of heresie, to the City
of righteousness, the true Church, his vn-
defiled spouse, I doubt not but that the
godly and vnfeined louers of the glorious
and comfortable Gospell of Iesus Christ
will heartily reioyce and giue God thanks;
that

Ier. 11. 20. &
17. 20. & 20.
12.
1. Chron. 28.
9.
1. Sam. 16. 7.
Psalm. 7. 10.
Esa. 29. 13.

Heb. 13. 20.

Apoc. 18. 9.

Mat. 18. 12.

Luk. 15. 4.

Psal. 125. 5.

that it was his diuine pleasure to bring me
 a lost sheepe into his folde, & to him make
 their prayers in my behalfe, that he of his
 bountifull mercie will vouchsafe to graunt
 me continuall perseuerance therein euen
 vnto the ende of my life, that I may neuer
 swarue from his heauenly trueth vnto
 blindnesse and errour, wherewith once se-
 duced by false prophets, I was holden cap-
 tiue. But nowe hauing the assistance of
 Gods holy Spirit, the trueth of his sacred
 worde, and perfect loue of the faithfull on
 my side, I passe not what wicked Papistes
 speake or do against me: their immode-
 rate and vnciuill bitterness proceeding
 from the furious and stormie passions of
 their poysoned heartes I may well lament,
 but restraîne I can not: therefore I say, Let
 the Papists here in England fret and fume,
 and say of my name what euill or slaunder
 they can deuise, let them write their letters
 to Rheims in Fraunce, and from thence to
 Rome with the poste, and certifie all the
 English Scholers there, that the Popes
 scholer their owne companion and fellow
 student is reuolted from papistrie, hath left
 the Pope in plaine felde, and quite deny-
 ed him, protested against his blasphemies,
 and

and renounced the deuilish dregges of all
his Idolatrie. So soone as these letters shal
come to viewe, they will name one Father *John Par-*
sons Iesuite a Prophet, or Southsayer, sons some-
for that he at Rome in the English Semi- times of
narie in a certaine exhortation made to Bailol
the schollers, prophecied that one or other Colledge
of that company (my selfe being then pre- in Oxford.
sent amongst them) shoulde degenerate
from their faith, and be the ouerthrowe of
that colledge: he confirmed also the profe
thereof by example, beginning with Christ *Mat. 16. 18.*
and his Apostles, & pyking out Iudas one *Luk. 22. 4.*
of the colledge of Christ that forsooke his *Ioh. 6. 71.*
master, and then from the colledge of the
Apostles he named Nicholaus that reuol- *Actes. 6. 5.*
red. Nowe will their diuines declayme in *Apoec. 2. 6.*
the refectory pulpit of my sudden seque-
stration, and estranging from their bro-
therly societie. The triall and experience of
their rash iudgement, hatred, and enuie,
mocking & scoffing, had & pronounced a-
gainst others, giueth me sufficient notice
that I shall incurre their like rayling, and
misreport. I knowe that I cannot be voyde
of their imagined slaunders, in iudging me
to be the first begotten sonne of the diuel,
I cannot escape their sinister exposition of
all

all things to the worst: wherefore I must arme my selfe with patience, and seeing through Gods goodnesse I am reduced from the miserable captiuitie of blindness and errour, to the true vnderstanding and knowledge of Gods holy trueth, I neede take no great thought for their conceiued choller, slaunderous speach, and rayling wordes of Sathans prompting, fithens they haue dealt so maliciously with my betters. And as for their holy father the Popes curse with booke, bell and candell, it shall not grieue me at all, neither will I take one vnquiet nappe for al his banning and cursing: and seeing I haue renounced his Popish church, wherein I neither heard the worde of God syncerely taught, the Sacraments rightly administred, nor the Name of God duely called vpon: Seeyng that (I say) I forsooke the idolatrous church of Rome, and haue so gone from it, as Daniel went out of the lyons denne; and the three children out of the furnace, and am come to that Church, wherein the most earnest Papistes them selues can not deny (if they will say truely and as they thinke in their owne conscience) but all things be gouerned purely and reuerently in

Dan. 6. 23. &
3. 26.

to the Reader,

ly in this true Church of Christ, I haue a
desirous minde to profit my louing coun-
treymen, according to the Talent which
God of his bountifulnesse shall giue vnto
me, in preaching vnto them his holy word,
in exhorting them vnto watchfulnesse and
prayer against Romish doctrine, which is
builded vpon false miracles and traditions
of men, beeing the fantastick deuises of
their busie braine for lucre and ambition
sake: fynally in warning them vnto a-
mendement of life, that both by their faith
and conuersation Gods name may be glo-
rified. If thou art a member of that church
the spouse of Christ, whereof he is head,
and not Antichrist, the Bishop of Rome, it
needeth not then (good christian Reader)
much to entreat thee to take in good part
this vnlearned declaration of my recon-
cilement made as it were ex tempore, my
selfe being in prison and wanting bookes,
to the great impediment and hinderance
of this my discourse. The beneuolence of
the Papistes I seeke not, for if I shoulde, it
were but in vaine, I can not obtaine it, for
that I haue with vpright conscience made
a true rehearfall of such thinges as I haue
seene at Rome, yet not all, nor the twen-

The preface to the Reader.

tyeth part thereof, but here one thing, and there another, and so fewe thinges in all: and this I adde in the ende, if they can not afforde one good worde by mee, yet for good fellowshippe sake let them then say, *Requiescat in pace*, but let it be a solemne dirge for Aristotles soule, who neuer knew the true God, but euer liued in gentility & blindnes of the trueth, that he may be deliuered out of Purgatory where they hold him to be, so that we may haue conference with him, & know of him whether it be substantiall & true diuinitie such as he taught and set forth in writing, or els whether it be Plato his diuinitie, who was an Heathen or Gentile, and which of them is best: and as for the diuinitie which Christ preached, and was deliuered by the Apostles, and receiued of the faithfull, they are not acquainted with. God euermore enflame and direct me with his holy Spirit, that the zeale of his trueth may throughly pearce and possesse my heart, that I may safely walke in the wayes of righteousness & holines al the dayes of my life, & vtterly abandon & detest all hypocrisie, & idolatrous superstition.

A declaration of Gods
benefites towards me a
wretched sinner.

HOwe poudent a patrone, and
bountifull a father the Lord of
life hath bene vnto me his vn-
thankful and rebellious childe,
his sundry and manifolde benefits doe testi-
fie, and this my vnseyned reconciliation to
the true Church doeth veresifie the same, yea
the continuance of his louing kindenesse
was herein principally declared: for where-
as mine owne natural corruption wrought
dayly in me the banishment out of his fa-
uour, and the danger of reprobation, he not-
withstanding in consideration of my frail-
tie, neuer withstoode to helpe me in all dan-
gers both bodily and ghostly, and to plucke
me out of the pit of perdition, whereinto
the haynousnesse of my offences haled me
by violence. Oh gracious God, howe shall
I a sinner, conceived in sinne, and broughe
vp in iniquitie, worthily aduance the excel-
lencie of thy loue? who shal giue me a heart
to conceiue this thy kindnesse? whence shal
I haue utterance to sound out thy mercie?

A declaration of Gods benefits, &c.

Ier. 2. 13.
Iam. 1. 17.

Marth. 13.
45, 46.

Psal. 118.
12, 13.

Psal. 51. 17.

Of my self (because I am a vessell of wrath
subiect to sinne, death, hel & condemnation
I can not conceiue so perfect a worke: thou
therefore which art the euerlasting foun-
taine of all goodnesse, giue it me, oh giue it
me, and I shall haue it, and in the hauing of
it I shall magnifie thy Name, extoll thy
power, & marueile at thy mercy. Thou hast
had speciall regard to my fraile estate, and
safetie of my soule. I had once lost the pre-
cious pearle of thy blessed Gospell, which is
the true iewel of all christian ioy, but by thy
gracious gift I haue found it againe, in con-
sideration whereof, Christian duety bindeth
me to take the sacrifice of thanksgiuing,
and burne the same vpon the altar of an
humble heart, that the redolent & perfumed
incense thereof ascending vpon into heauen,
may be acceptable to thy diuine Pa-
iestie, whose speciall delight
is in such a burnt
sacrifice and
oblation,

A

A discoverie or laying open
of my zeale in Poperie, and howe I
preached before that Antichrist of Rome,
and also of the causes of my most
happie. conuersion to
the truth.

SIt is not yet a twelue
moneth past (good
Christian audience, &
welbeloued brethren
in our sauour Christ) since that,
before some of you nowe pryso-
ners, and the my scholefelowes,
I preached, as you knowe, com-
maunded by our superiours at
Rome, in Defence of the Romishe
Religion, which nowe (God be
thanked therefore) (being redu-
ced by the godly and dayly coun-
sell of the ryght worshipfull Syr
Dwyn Hopton Knight, Lieute-
nant of her Highnesse Towre of
London, the strōg & piththy per-
B,iii. swasions

swasions of learned Preachers,
 which through his meanes and
 permission, had accesse vnto me,
 and the hearing of their fruiteful
 sermons, confirmed by the true
 and liuely word of Christ Iesus)
 I vtterly detest. How earnest I
 was then in perswading the
 English Students to embrace
 Papistrie, and in exhorting you
 sometimes my Scholesfellows,
 (as the Popes Apostles,) sayth-
 fully to doe your message, con-
 stantly to take the crosse of Christ
 vpon you in all troubles and
 afflictions, and couragiously to
 abide Martyrdom, I thinke
 you haue in remembrance. A-
 bout halfe a yeere past, I was
 also requested by the Prefect or
 Master of the English Stu-
 dents, named father Peter Jesu-
 ite, a Spaniarde borne, to make
 a Sermon in the Latin tongue,
 vpon the festiual day of Peter ad
 Vincula,

Anno.
 1580.

Vincula, certayne English Doctors of the citie, and some of the Popes Chappel, with other strangers being present at dinner. I preached then contrary to y^e true Religion, against faith, the buckler of our defence, the Towre of refuge, the enemye of desperatiō, the comfortresse of the afflicted, and the perfecte way to saluation. I preached also repugnantly to maintaine popish idolatrie, against the heaueonly Gospell, the newe Testament, and last wil of our Saniour Christ. Thus dyd I wilfully fyght agaynst Gods worde, albeit my conscience cryed within me day & night, This is not the right way to get eternall life, thou must worship God, and not a stocke or stone. Well, it pleased God of his mercifull goodnesse to visite me with grievous sicknesse both of bodie and minde, two dayes after I made

Apoc.

22.9.

August. 5.

this Latin Sermon, which was the Wednesday after S. Peter ad Vincula his day. Truly then lying very sicke in my bedde, and more like to die, then liue, conscience so pricked and disquieted me, that I feared condemnation: my conscience alwayes suggesting, and as it were telling me, Papistrick to bee an idolatrous and superstitious religion. Yet for all that, I thought that religion to haue bene best, although I disputed often against the same, in somuch that many of my scholofellowes suspected me to haue bin an heretike (for so terme they Protestantes.) One of you that was prefecte of our chamber in the Englishe Seminarie, may easely gather that I was no true louer of the Gospel, when as I so sharply spake, and preached against the professors therof. And how vnwisely I slept, in the coldest

best time of the yere the last winter, vpon hard boards, forsaking my bedde, howe I scourged my selfe with whipcordes, and how I fasted twice in the weeke: you may coniecture by this, that I was a Papist, which would seeke so to shorten mine owne life: you knowe also, how I tooke thereby a vehement cough with continuall spitting, which since your departure grew to a dangerous disease, wherof I thanke God I am now recovered. My Confessor dyd aduise me to such and so extreme discipline and correction of my bodie, as had I stil followed his directions, I had bene dead yer now, and put in the grotte, for graues haue they none at Rome, but Vawtes. If this be good or wholsome counsel for a man so to correct himself, that hee shall bee the cause of his owne death, iudge you. But I
left

1. Reg. 18. 28

Luke 18. 12.

lest those superstitions, and suffered reason to rule my wil, before it was too late, and hauing recouered my health, I presented my selfe before the Pope, and obteyned leaue to goe to Rheims, for that the ayre there was more tēperate. I had before that time made an Oration & a Sermon in the Latin tongue, presented before the Pope and foure Cardinals, and before all them that were with the Pope in the Consistorie. If you my brethren yet prisoners within the Towre, deny the assertion thereof, yet to your shame, and my credit, they that shall goe to Rome for pleasure sake, may safely goe to the Popes Protonotary, dwelling fast by Saint Peters church in the inquisitory palace, or to any of his clarkes, and there make inquisition of my name, which is registred in thre great paper volumes,

lately the Popes scholer.

volumes, of such as are alwaies
present, wytyng in chambers, to
whom all men without daunger
may resorte: where, turning to
my name, they shall finde y^e Ser-
mon and Oration conteyning
tenne sheetes in Paper, for the
which the Pope gaue me great
thankes, and so did the Cardi-
nals, with all the rest. Moreover
(which I had almost forgotten)
being before the Pope, I had a
wallet for foure Priests, and a
Doctor, & others, full of Agnus
deis, Grana benedicta, Medel-
las, Crosses, and Beades, with
other trasshes: and forasmuch as
I had neuer before that tyme
seene the Pope blessing wallets,
I did hold y^e wallet before him,
and would haue had him to hold
it vpon his lappe, and so to haue
blest it with his red cappe. Well,
I neuer drewe backe my hand
from him, vntill extraordinarily
he

lest those superstitions, and suffered reason to rule my wil, before it was too late, and hauing recovered my health, I presented my selfe before the Pope, and obteyned leaue to goe to Rheims, for that the ayre there was more tēperate. I had before that time made an Oration & a Sermon in the Latin tongue, presented before the Pope and foure Cardinals, and before all them that were with the Pope in the Consistorie. If you my brethren yet prisoners within the Towre, deny the assertion thereof, yet to your shame, and my credit, they that shall goe to Rome for pleasure sake, may safely goe to the Popes Protonotary, dwelling fast by Saint Peters church in the inquisitory palace, or to any of his clarkes, and there make inquisition of my name, which is registred in thre great paper volumes,

lately the Popes scholer.

volumes, of such as are alwaies
present, wytyng in chambers, to
whom all men without daunger
may resorte: where, turning to
my name, they shall finde y^e Ser-
mon and Oration conteyning
tenne sheetes in Paper, for the
which the Pope gaue me great
thanks, and so did the Cardi-
nals, with all the rest. Moreover
(which I had almost forgotten)
being before the Pope, I had a
wallet for foure Priests, and a
Doctor, & others, full of Agnus
deis, Grana benedicta, Medel-
las, Crosses, and Beades, with
other trasshes: and forasmuch as
I had neuer before that tyme
seene the Pope blessing wallets,
I did hold y^e wallet before him,
and would haue had him to hold
it vpon his lappe, and so to haue
blest it with his red cappe. Well,
I neuer drew backe my hand
from him, vntill extraoꝛdinarily
he

he had blest it threë times, which
 before that time as I thinke,
 Was neuer scene. So that Eng-
 land is happie, which hath got-
 ten such a wallet, with so many
 blessings, wherby (perhaps) they
 may deliuer their Grandfiers a-
 pace out of purgatory: it is a
 strange thing to see what vertue
 may be thrust into a wallet. O
 vnwise people that trust to such
 trashes. If I had money plen-
 tie, I would get you a thousand
 blessings, but God blesse vs all
 from such hypocriticall benedici-
 ties. Well, concerning my iour-
 ney, I forsooke Fraunce, & came
 not at Rheims: but traueiled tho-
 rowe Germany, and arriued
 in Englande, and was within
 eight dayes taken prisoner, and
 brought to the Towre: and be-
 ing there kept in prison for Wapi-
 stry, I thought it good to cōsider
 the estate of my religion, not fea-
 ring

lately the Popes scholer,

ring the death of the bodie, so much as the condemnation of my soule, to burne in hell fire for ever, if I helde not true religion, although that others in their bookes should write me a holy Martyr. Thus in prison with a sorrowfull minde, a carefull thought, and a troublesome conscience, I spent the time, where with sobbing teares and hearty prayers, I craued of G O D, that he of his merciful goodnes, would vouchsafe to assist mee in al troubles and persecution, that valiantly I might bee able to fight vnder his banner, stoutely to ouercome the subtil assaults of the Deuill, prudently to despise the deceitful promises of worldly felicitie, manfully to abandon the frailtie of the flesh, and ioyfully to take vp the crosse, and followe Christe, euen to the death, the death of martyrdome. It

pleased

Matth. 10. 28.
Luke 12. 5.

Matth. 10.
38. & 16. 24.
Actes 5. 41.
1. Peter 3.
14. 15.
2. Tim. 2.
11. 12.

pleased God, hearing this my foolish petition, & knowing me to be seduced by false prophets, (I say not, ne dare say, such as you my brethren are,) for that I hope you haue determined to recant your wicked religion: but I doe, and may boldly say, such as you were before your apprehension, and imprysonment here in the Towre. Well, I say, it pleased God of his goodnes, knowing me to bee in errour, to lighten myne eyes, that I might clearly see the abominable Idolatrie, the pernicious superstition and baine ceremonies, which are vsed & practised in al Countreies, where Antichrist reigneth, who is an enemy of God, a robber of his honour, a false seducer of y^e people, a disturber of comon weales, a corrupter of Gods holy word, a Coziner of princes, a setter downe of newe lawes & strange comandements,
otherwise

otherwise then our master Christ
in his blessed word doeth allowe:
& bryefly, a great stumbling block
of offence to infinite thousandes
of the true louers of the Gospell,
an open persecutour, & a bloudie
butcher. whē my heart was pre-
pared to perceiue the sickle fun-
dation of this vnsauored religiō,
I recanted from the bottome of
my heart, and bewailed that cuer
I was a Papist: but afterwards
somewhat comforting my selfe, I
craued, and doe craue, and shall
with Gods helpe aske mercy and
forgiuenesse, for al my idolatrous
crymes and faultes committed a-
gainst his diuine maiestie. I shal
become of a Rebelle a true subiect,
of an enemye of the trueth, an em-
bracer thereof. I will study and
endeuor by God his grace during
my life, that his wrath and indig-
nation worthily deserued, may be
pacified, & that I may be founde
acceptable

Rom. 2.16.
Apo. 20.12.

Rom. 6.16,
18.

acceptable in his sight at þe dread-
full day of iudgement, when eue-
ry man shall giue an accompt of
his Stewardship. I wil moreo-
uer do what I can to refozme the
iudgement and conscience of our
Aduersaries, and to bring the e-
nemies of the Gospell to the loue
thereof. But it is not in him that
willeth, neither in him that run-
neth, but in God that sheweth
mercie. There shall want no dili-
gence in me by gods helpe, in this
my first sermon after my recanta-
tion, to haue you my brethren
brought into the way of saluatiō,
who yet hitherto (as it seemeth)
either ignorantly or wilfully wā-
der from the same. I haue cho-
sen a Theame fit for my purpose,
to discouer the errours and va-
nities of your religion. But be-
fore I enterprise to discourse of
my text, I thinke it most needeful
to make my prayer to God, that
I

I the preacher may with a pure minde, feruent zeale, wholesome doctrine and bolde vtterance, instruct you that bee here present, and that you the hearers may diligently marke, & obediently follow þ which is taught, þ you may heare Gods word with reuerēce, & practise the same in your life & conuersation, that I may preach to the honor of God, to þ extolling of his benefits towards vs miserable wretches, to the edifying of his church, to the enlargement of his holy kingdom, to þ aduancement of the trueth of his sacred Gospel, to the extirpatiō of sinne, to the abolishing of Vapistry, to þ reformation of you þ bee infected therewith, to the plucking down of Babylō, & finally to þ building vp of the walles of Ierusalē. In which prayer I cōmende to your good deuotion the whole estate of Christ his church militāt here on earth, &c.

C.i.

The

The recantation of Iohn
Nichols a Seminarie man, & lately
the Popes Scholer, made in the Tower of
London, the fifth day of February, 1581, & the 23.
yere of her Maiesties most blessed reigne, before
Syr Owyn Hopton, Knight, with diuers other Gen-
tlemen Citizens of London, and many others.
Where also were present certaine of the
same sect, and lately his fellowes
and companions.

Matth. 7. 15.

Cauete a falsis prophetis, qui veniunt ad
vos induti vestibus ouium, sed intus lu-
pi sunt rapaces.

Beware of false prophetes, which come to
you in sheepes clothing, but inwardly
they are rauening wolues.

In this parcell of
scripture, good Chri-
stian audience, and
welbeloued brethren,
we haue three things
worthie to be noted. The first is a
caueat, warning, or watch word
giuen by our Master Christ, whe
he

he sayth, Caute a falsis prophetis: Beware of false prophets. False teachers of mens traditions, Romish Priestes, craftie seducers, he biddeth vs take heede of such deceitfull Juglers. In the seconde poynt or cōma, he telleth vs their outward habit, by the which we may distinguish and know them from true Prophets, when as he saith, Qui veniunt ad vos induti vestibus ouium: Which come to you in sheepes clothing. In the thirde poynt, which is the shutting bp of the sentence, he sheweth vs their inward habit, Sed intrinsecus sunt Lupi rapaces: But inwardly they are rauening wolues, deuourers of the flocke. These three poyntes or diuisions will I handle, God willing, in order, as the text giueth me occasion. Our auncient aduersary the serpent (derely beloued in our sauiour Christ) was neuer more busie to seeke the de-

struction both of body and soule,
the tyme neuer more dangerous
to fall, the people neuer so leude &
prone to sinne and idolatrie, the
Papistes neuer so vigilant to de-
ceiue their owne countrymen, as
in these our latter dayes, whereof
Christ prophecied: neyther seeke
they onely to spoyle them of their
goods, but also to plucke them
from the trueth and ready waye
to saluation, vnto wicked errour
and idolatrous superstition, and
from the perfect path that leadeth
to life euerlasting, vnto the lame-
table way of endelesse torment &
vtter destruction. Wherefore my
brethren, if you haue the feare of
God before your eyes, if you haue
the loue of trueth dwelling in
you, if you haue an especiall care
to saue your soules, yeelde not to
the serpent's perswasion, take
heede of false prophets, cōsent not
to the doctrine of Romish priests,
the

lately the Popes scholer.

the Popes Apostles : For sayeth
one, Dum Romani sacerdotes quā
maxime possunt, enituntur multa
prædicare, quæ salutis animarum cō-
uenire videantur, non pauca prædi-
cant, quæ ad perennem animarum
perniciem ducūt: **Whiles that the**
Romish priests endeuoꝛ as much
as they may, to preache many
thinges, which seeme to agree to
the saluation of soules, then teach
they not few things which tende
to the perpetuall destructiō ther-
of. The first point of their deuillish
doctrīne, in seducing the blinde
and ignorant people, is this, To
tell vs, that we leaue this article
of our Credo vnbeleued, Credo
sanctam Catholicam Ecclesiam,
I beleue in the holy Catholike
Church, if we acknowledge not
the Romane church to be the ho-
ly catholique Church. As though
that were true. In the iudgemēt
of all the learned and godly, the
L.iii. Catholique

Catholique Church is dispersed
ouer the face of the earth, nor tied
or vnitied to any proper place as
Rome, or person as the Pope.
The Council of Nice, in tyme
past committed the charge of the
Catholique Church, to three prin-
cipall Patriarkes, Rome, Alex-
andria, and Antioch, which after-
wards came to Constantinople.
Nilius in his booke de primatu
Romani Pontificis, of the supre-
macie of the Bishop of Rome,
sayth, Quandoquidem quadā pro-
uincia spectant ad ecclesiam Ro-
manam, aliquæ ad Episcopum Ale-
xandriæ, & aliquæ ad Episcopum
Constantinopolæos, iam non magis
subditæ sunt Romano Episcopo,
quam Romanus Episcopus subditus
sit illis: Forasmuch as certayne
countrie is limited to þ church
of Rome, certeine to the Bishop
of Alexandria, and certeine to the
Bishop of Constantinople, they
are

Prima-
cie by ly-
mitatiō.

are now no more vnder him, then
 he vnder them. I gather by this
 Councill of Nice, which all Pa-
 piſts at Rome do allowe, that the
 Church of Rome was not onely
 accompted Catholique, but alſo
 the Church of Alexandria was
 taken to be Catholique, & in like
 maner the Church of Antioch. I
 am certeine you wil not deny the
 Biſhop of Rome euer heretofore
 to haue bene, & as yet to be Pope,
 therefore I inferre the Biſhop of
 Alexandria, and the Biſhoppe of
 Antioch to be Popes, & Chriſtes
 Vicars, and ſo conſequently to be
 three Popes, and three Chriſtes
 Vicars. Haue you taught our
 Engliſh men ſo, & there be three
 Popes, & three Catholique chur-
 ches, and are you put in priſon
 therefore? No, no, I know it is o-
 therwiſe. I take you to be hire-
 lings. Pope Gregory the xiii. of
 that name, or rather by his right

Greg.

13.

C.iiii.

name,

Catholique Church is dispersed
ouer the face of the earth, nor tied
or vnited to any proper place as
Rome, or person as the Pope.
The Council of Nice, in tyme
past committed the charge of the
Catholique Church, to thre prin-
cipall Patriarkes, Rome, Alex-
andria, and Antioch, which after-
wards came to Constantinople.
Nilius in his booke de primatu
Romani Pontificis, of the supre-
macie of the Bishop of Rome,
sayth, Quandoquidem quædã pro-
uinciæ spectant ad ecclesiam Ro-
manam, aliquæ ad Episcopum Ale-
xandriæ, & aliquæ ad Episcopum
Constantinapolæos, iam non magis
subditæ sunt Romano Episcopo,
quam Romanus Episcopus subditus
sit illis: Forasmuch as certayne
countrieg are limited to þ church
of Rome, certeine to the Bishop
of Alexandria, and certeine to the
Bishop of Constantinople, they
are

Prima-
cie by ly-
mitatiõ.

lately the Popes Icholer.

are now no more vnder him, then
he vnder them. I gather by this
Council of Nice, which all Pa-
pists at Rome do allowe, that the
Church of Rome was not onely
accompted Catholique, but also
the Church of Alexandria was
taken to be Catholique, & in like
maner the Church of Antioch. I
am certeine you wil not Deny the
Bishop of Rome euer heretofore
to haue bene, & as yet to be Pope,
therefore I inferre the Bishop of
Alexandria, and the Bishoppe of
Antioch to be Popes, & Christs
Vicars, and so consequently to be
three Popes, and three Christs
Vicars. Haue you taught our
English men so, & there be three
Popes, & three Catholique chur-
ches, and are you put in prison
therefore? No, no, I know it is o-
therwise. I take you to be hire-
lings. Pope Gregory the xiii. of Greg.
that name, or rather by his right 13.
C.iiii. name,

name, Hugo Bon compaignon,
 Hugh goodfellowe, hath brybed
 you with his money, that you
 should preach him to be Pope a-
 lone, and none other. Is this pre-
 tie stufte, vt amor nummi esset ca-
 sus multorum, that the loue of mo-
 ney should be the fall of many? I
 will speake a litle more touching
 your Catholique church. Athana-
 sius saith, Roma est metropolis Ro-
 manæ ditionis, Rome is the mo-
 ther church (not of the whole
 worlde) but of the prouince of
 Rome. I wil not speake of En-
 glād, Ireland, Scotland, Frāce,
 Dēmarke, Polonia, Suetia, Bohoe-
 mia, of Germanie, Heluetia, Prus-
 sia, Russia, Lituania, Pomerania,
 Austria, Rhetia, Vallis, Tellina, &c.
 where the Gospel flourisheth. But
 is your church y^e mother church?
 and hath your Pope gouernmēt
 and iurisdiction ouer the chur-
 ches in Asia and Affricke? It is
 well

well knowen that there is Christianitie in Asia, Affricke, Armenia, Aethiopia, Cyprus, Constantinople and other places, where the Pope dareth not once peepe, for all his pontificalitie at Rome. And in respect of all Christian assemblies & faithfull members, wheresoeuer the church is called Catholique, that is meant vniuersall. So that your church and all churches are to bee tried and knowen not by your erring councils, canons, constitutions, decrees and glosses, but by y^e word of God, which is the touchstone of trueth. Ireneus saith, Colum-
na & firmamentum ecclesie est Euangelium & spiritus vitæ. The pillar and buttresse of the church is the Gospell and spirit of life. Augustine vnto y^e Donatistes saith, Sunt certe libri dominici quorum authoritati vtrique consentimus, vtrique credimus, vtrique seruimus:

Lib. 3.
Cap. 11

August.
de vnitate Eccle-
sie. lib. 3.
cap. 3.

ibi

Church
to be
fought
in the
scrip-
ture,

ibi quæramus ecclesiā, ibi discutia-
mus causam nostram. **There are**
berely bookes of our Lorde, vnto
the authoritie whereof eche part
agreeth, eche part belceurth, and
eche part regardeth, there let vs
seeke for the church, and thereby
let vs examine and trie our mat-
ters. **This I thought good to**
note here, least that any of this
faithfull congregation should at
any time be caried away with y
bare name of your catholique
churche. Nowe moreouer you
seeke to proue your church by an-
tiquitie, multitude, succession of
person or place, none otherwise
then false coyners, who will not
haue their money knowē by the
finenesse of golde, or by the touch-
stone, but by the waight, by the
sounde, by the coyne, and by the
colour which they may easely
counterfeite. Therefore they al-
ledge antiquitie vnto vs, follow-
ing

ing that which was spoken vnto
Job by one of his friendes, Con- Iob. cap.
8. 8.
 sule quāso priscam aetatem, et com-
 para te ad peruestigationem maio-
 rum illorum: Aske for the auncient
 generation, and prepare thy selfe
 to seeke for the fathers. Prouecti Iob. 32. 7.
 aetate loquentur, et annosi notam
 facient sapientiam: Dayes shall
 speake, & the multitude of yeeres
 shall teach wisdom. To whom
 I could answere by Job himself,
 euē in þ verse next following, Ma- 9. vers.
 gistri semper sapientes non sunt, ne-
 que senes omni tempore intelligunt
 Iudicium. The masters are not al-
 waies wise, neither do þ olde men
 alwayes vnderstād Iudgement.
 Profecto spiritus ille in mortali, et 8. vers.
 afflatus omnipotentis efficit eos in-
 telligentes: It is þ spirit of God,
 & not yeres, that ought to speake
 in man. If antiquitie should pre-
 uaile, why then I pray you is
 the Church compared to a litle
 Barke August
ad Pct.
Diac.
cap. 34.

Barke or Ship, Which the more
 she is vpon the sea, the more shee
 leaketh: vnto a house, which with
 age decayeth & falleth to ruine:
 to a Citie and the policie of it,
 which is corrupted from tyme to
 time, if it be not brought backe to
 the first institution: & to a mans
 body, whereunto yeeres do byng
 all kindes of euill: to be short, age
 is euen as sicknesse it selfe to the
 most healthfull and temperate
 body in the world. I say the that
 antiquitie alone ought to make
 vs thinke, & in the Church there
 is a great sicknes, and much fil-
 thynes, & that euen for this cause
 alone, without any longer con-
 futation, it is requisite to bring
 a broome to purge it, and to call
 for a Physitian. So farre is it off,
 that for these things a man should
 mainteyne your Churche to bee
 pure & holy, as you do. Further-
 more I demand, how you wil an-
 swere

swere vnto Saint Augustine,
 entreating vpon the threescore
 and fourth Psalme, who sayth,
 That Ierusalem began by Abel,
 and Babylon by Cam. The pro-
 mise was made by Isaac, and the
 bastardise by Ismael. Who were
 the elders? If antiquitie were a
 marke of the trueth, how woulde
 you haue answered vnto Iewes,
 who tolde Christ that they were
 the children of Abraham, who
 was the first father of the belie-
 uers? They had their Genealo-
 gie from the creation of the fyrst
 man, they did alledge the coue-
 nants that were made betwene
 God & them. Notwithstanding,
 Christe being sent vnto them ac-
 cording to these promises, vnder
 the shadowe of this antiquitie,
 they maliciously called hym the
 carpenters sonne, a Samaritane,
 one that had the deuil, & a prea-
 cher of Prouctie. And there is
 great

Iohn 8.

33.

Mat. 13.

55.

Iohn 8.

48.

Mark, 1.

27.

great likelihood, y^e if some of you
 Papists had bene the^re there, seeing
 at that time they vsed y^e selfe same
 arguments, you would haue hol-
 pen to haue crucified him. Fur-
 thermore, what wil you answere
 vnto the Greeke Churches, the
 Armenians, Ethiopiās, &c. foun-
 ded by the Apostles, and as olde
 as the church of Rome, yea and
 elder too, seeing that the Church
 of Christ as we knowe, tooke her
 beginning from the East to the
 West? If antiquitie be a marke of
 holines and puritie, they are ho-
 ly and pure: and if they bee holy
 and pure, then the latin Church
 in comparison of them, is moste
 vnholy and impure. If they bee
 Heretiques and impure, then it
 followeth that antiquitie is not a
 marke to proue the holines or ve-
 ritie of the Church. Howe then?
 Shall we reiect antiquitie? nay ra-
 ther, we imbrace it with all our
 hearts,

hearts, so that it bee agreeable to
 Gods worde. Tertullian de Vir-
 ginibus velandis, saith, Consuetu-
 do initium ab aliqua ignorantia vel
 simplicitate sortita, in vsum per suc-
 cessionem corroboratur, & ita ad-
 uersus veritatem vendicatur. Sed
 Dominus noster Christus veritatē
 se, non consuetudinem cognomi-
 nauit. Viderint ergo, quibus nouum
 est, quod sibi vetus est. Hæreses non
 tam nouitas, quam veritas reuincit.
 Quodcūque aduersus veritatem fa-
 pit, hoc erit hæresis, etiam vetus cō-
 suetudo: Custome either of sim-
 plicitie, or of ignorance, getting
 once an entrie, is inured & streng-
 thened by succession, and then
 is defended against the trueth.
 But Christ our Lorde calleth Ioh, 14,
 himselfe trueth, and not custome. 6.
 Let them take heede therefore,
 dato whome the thing seemeth
 newe, that in it selfe is olde. It
 is not so much the noueltie of the
 matter,

Ciprian. matter, as the trueth that repro-
ueth an heresy. Whatsoever saue-
reth against the trueth, is an he-
resie, be the custome thereof ne-
uer so olde. *Victi ratione opponunt
consuetudinem, quasi consuetudo
sit maior veritate. Beyng ouer-
come with reason, they defende
themselues with custome, as
though custome were better thē
the trueth. We may not prescribe
of custome, but wee must ouer-
come with reaso. Custome with-
out trueth is the mother of error.*

Ciprian.
li. 2. epi. 3. *Istud non est curandum quod ali-
quis ante nostrū tempus fecit, sed id
precipue nobis curæ debet esse, &
a Christo factum est. Non est imi-
tanda nobis hominum consuetudo,
sed dei veritas expectanda: That
is, we must not regard y^e which
any other hath done before vs,
but we must regarde that which
Christ hath done, which is before
all. For we must not followe the
custome*

custome of men, but the trueth of
God. **Againe he saith,** Mos sine ve-
 ritate, est vetustas erroris. Et dixit
 dominus, Ego sum veritas: & nō lo-
 quutus est Dominus, Ego sum con-
 suetudo: **Custome without trueth**
is an old error. And y^e Lord hath
 said, **I am the trueth, and not, I**
am custome. Ignatius sayeth,
 Quem non audire est manifesta
 perditio: **Whome not to heare is**
manifest perdition. See then
 howe the most auncient sende vs
 alwayes to learne the trueth of
 him, which is most ancient of all.
 Thus much briezely touching
 antiquitie or custome. Nowe
 let vs come to multitude. It
 is sayde expressely, Exodus. 23.
 Ne insistito vestigiis potentiorum
 ad mala: **Thou shalt not folowe a**
multitude to do euil. Also, Mat. 7.
 Lata est porta, & spatiosa via quæ
 ducit in exitium, multique sunt qui
 ambulāt per mediū eius. **Wide is y^e**

De seipso ad
 Pompeian.
 epist. 9.

Ignatius ad
 Philadelph.
 Canon. con-
 suetud. dist.
 11.

Exod. 23. 2.

D

gate,

gate, and broade is the way that
leadeth to destruction, and many
there be which go in thereat. Co-
trariwise, Luke. 12. Ne time, & par-
ue grex, nam visum est patri meo
dare vobis regnum: feare not, my
litle flocke, for it is my fathers
will to giue you a kingdome.
Moreouer, wee see how that all
the worlde was brought to one
Noah, and afterwardes came
to Abraham, then God chose one
people of Israel, the least (as it is
sayd) of all peoples, and finally of
all peoples the least parte, that is
to wit, Christendome: which for
this cause he calleth a litle flocke,
so farre forth, that S. Augustine
saith, That y Church was some-
time in one Abel, & in one Enoch.
August. super Psalm. 128. where-
fore multitude ought rather to
be presumption, then a marke of
the true Church. Forasmuch also
as man by nature is alwayes
more

more prone to euill, then to any goodnes, if multitude should take place, then Painings should be happier then we be, for y they surpass in number. For whereas there is one that belceueth in Christ our Sauour, you haue a thousande that belecue him not. What a multitude is there of Turkes, of Jewes, and other infidels? Also in Noah his tyme, what a multitude there was y would not acknowledge God, nor solow his commandements, nor giue credit to Noah his preaching, but with one consent conspired against him, mocked him, & his religion, Gen. Chap. 6. The Samaritanes were more in number, then they of the tribe of Iuda. And in Iuda and Israel, the multitude of the idolaters was the greater. For the Prophet Elias made his complaint, that he was left alone, & that all the rest

had forsaken their liuing Lorde;
and giuen them selues to idola-
trie : and as you may reade in Ie-
remie 4. There arose vp 400. false
Prophets, who swarued from
Gods lawe, and folowed their
owne imaginations, against one
good Prophet Michas. And
the Prophets crie, *Omnem popu-
lum seductum fuisse, a regibus vs-
que ad Sacerdotes & Prophetas:*
That all the people were decei-
ued, euen from the Kings, to the
Priestes and Prophets. In the
Church of Christ also, nomber &
multitude shall haue as small
roume : for euen at the beginning
thercof, it was sayde, Who hath
beleueed our word? and to Whom
hath the Arme of the Lorde bene
reueiled? Anon after the death of
our Sauour, the Scholemen
hold, y for one instant, the church
stood in the Virgin Mary alone.
In the time of Arrius, almost the
world

1. King. 22.
6, 13, 24.

Ierem. 18. 18

Esa. 53. 1.
Ioh. 12. 38.
Rom. 10. 16.

lately the Popes scholer,

world throughout, was of y^e Arrian heresie, and fewe besides Athanasius, with fīue of his company, professed the true fayth. Wherefore the Emperour of the Arrians sayd, That foure or fīue persons with their Athanasius, woulde trouble the peace of the world. To whom Liberius the Bishop of Rome answered, That his solitude or fewnesse did not any whit diminish the worde of faith. As for the declining estate of the Church, wee are giuen to wit, That when y^e sonne of man shall come, before whose cōming Antichrist shall seduce the world, Neque fides, neque charitas inuenta erit in terra, & isti dies erunt tanquā dies Noah & Lot: There shall neither faith nor charity be found on the earth, and those dayes shall be as the daies of Noah & Lot, &c. The Eclipse then of this Moone shall be as it were vniuersal, al the

D.iii. whole

Theod. 1. 2.
cap. 16.

Matt. 24. 12,
37.

had forsaken their liuing Lorde;
and giuen them selues to idola-
trie : and as you may reade in Je-
remie 4. There arose bp 400. false
Prophets, who swarued from
Gods lawe, and folowed their
owne imaginations, against one
good Prophet Michas. And
the Prophets crie, Omnem popu-
lum seductum fuisse, a regibus vs-
que ad Sacerdotes & Prophetas:
That all the people were decei-
ued, euen from the Kings, to the
Priestes and Prophets. In the
Church of Christ also, nomber &
multitude shall haue as small
roume : for euen at the beginning
thercof, it was sayde, Who hath
beleueed our word? and to Whom
hath the Arme of the Lorde bene
reueiled? Anon after the death of
our Sauour, the Scholemen
hold, y for one instant, the church
stood in the Virgin Mary alone.
In the time of Arrius, almost the
world

1. King. 22.
6, 13, 24.

Ierem. 18. 18

Esa. 53. 1.
Ioh. 12. 38.
Rom. 10. 16.

lately the Popes scholer,

world throughout, was of y^e Arrian heresie, and fewe besides Athanasius, with fīue of his company, professed the true sayth. Wherefore the Emperour of the Arrians sayd, That foure or fiue persons with their Athanasius, woulde trouble the peace of the world. To whom Liberius the Bishop of Rome answered, That his solitude or fewnesse did not any whit diminish the worde of faith. As for the declining estate of the Church, wee are giuen to wit, That when y^e sonne of man shall come, before whose cōming Antichrist shall seduce the world, Neque fides, neque charitas inuenta erit in terra, & isti dies erunt tanquā dies Noah & Lot: There shall neither faith nor charity be found on the earth, and those dayes shall be as the daies of Noah & Lot, &c. The Eclipse then of this Moone shall be as it were vniuersal, al the

D.iii. whole

Theod. 1.2.
Cap. 16.

Matt. 24. 12,
37.

whole earth being put betweene
 y^e Church & the sunne. And ther-
 fore if we shall finde no other di-
 rection in such Darknes, then the
 multitude, we shall haue no part
 with y^e litle number. So much
 for multitude, whereof the Pa-
 pists make great account. Now
 will I speake a litle of Successi-
 on, which you, my brethren, take
 to be a very substantiall argu-
 ment of the trueth. But Christ
 saith in the 23. of Matthewe, In
 cathedra Moysis sedent Scribæ &
 Pharisei: By order of Succession,
 the Scribes and Pharises sit in
 Moyses chaire. Annas and Cai-
 phas touching Succession, were
 as wel Bishops as Aaron and E-
 leazar. Of Succession S. Paul
 saith to the faithfull at Ephesus,
 Scio quod post discessum meum in-
 trabunt lupi rapaces, ex vobis ipsis
 exurgent viri peruersa loquētes: I
 knowe that after my departure
 hence,

hence, rauening wolues shall enter and succeede mee, and out of your selues there shall (by Succession) spring vp men speaking peruerfly. Therfore S. Hierome saith, Non sanctorum filii sunt, qui tenent loca sanctorum: They bee not alwayes the children of holy men, that (by succession) haue the places of holy men. Notwithstanding the Pope himselfe will say, as it is before alledged, In Papa si desint bona acquisita per meritum, sufficiunt quæ a loci prædecessore præstantur: If the Pope want good things by his own merits, the good thinges which hee hath (by Successiō) of Peter his predecessor, are sufficient. And the glose vpon Petrus fecit Papas hæredes bonitatis suæ: Peter made y^e Popes, heires of his goodnes by Succession. And againe, Papa recipit a cathedra sanctitatē. The Pope receiueth his holines by

D.iiii, succession

Ioh. 8. 33, 53.

Ioh. 9. 29.

Matt. 21. 23.
Ioh. 2. 18.Beda in
Matth. 21.Cyrillus Ca-
rena in Luc.
20.

succession of his chaire. Such
 affiance sometime had y^e Scribes
 and Pharises in their succession:
 therefore they sayde, We are the
 children of Abraham. Unto vs
 hath God made his promises: art
 thou greater then our father A-
 braham? As for Christ, we know
 not from whence hee came, or
 what can he shewe for his succes-
 sion? And when our Saviour
 went about to reforme the abu-
 ses and errors, they sayde vnto
 him, By what power doest thou
 these things? and who gaue thee
 this authoritie? where is thy
 succession? Upon which wordes
 Beda saith, Intelligi volunt diabo-
 li esse quod fecit: They woulde
 haue the people vnderstand (for
 that he had no solempne successi-
 on) that al that he did was of the
 deuill. And Cyrillus frameth
 their words in this sort, Tu ortus
 ex Iuda, commissos nobis fasces y-
 furpas.

surpas: Thou beeing of the tribe
of Iuda, (and therefore hauing
no right vnto the priesthoode) ta-
kest vpon thee the office that is
committed vnto vs. Likewise
Chrysostom imagineth y^e Pha-
rises thus to say, Tu de sacerdo-
tali familia natus non es, Senatus
tibi hoc non concessit, Cesar non
donauit: Thou art not of y^e house
of priests, the Councill hath not
graunted it thee, the Emperour
hath not giuen it thee. Thus to
mainteine themselves in credit,
(foz that they had succession, and
continuance from Aaron, and
sate in Moses chaire) they kept
Christ quite out of possession, and
sayd vnto him then, euen as you
my brethren saye nowe vnto vs,
Who euer taught vs this perni-
tious doctrine before? what or-
dinary succession of persons, and
vocation haue we? what Bishop
admitted vs? who confirmed vs?
who

Chrysost.in
Mat.Hom.
39.

Matt. 23. 2.

who allowed vs? Therefore
 (good christian hearers) let not
 these the Papistes great wordes
 much abash vs. The Scribes &
 Pharises in the like cases vsed
 the like language long ago. But
 let me aske you a question. Howe
 can you shewe any demonstrati-
 on or probabilitie, that the succe-
 sion of your church is lawfull? If
 there were any church that could
 alledge succession of persons, it
 were the church of the Jewes,
 for they were of the house of Aa-
 ron, from the father to the sonne,
 and besides them none might sa-
 crifice. Moreouer to them it was
 promised, that they should conti-
 nue so for euer. And in deed, when
 the Prophets exhorted them to
 reformation, they had no other
 thing in their mouth, but this,
 Lex a Sacerdote non peribit, neque
 consilium a sapiente, neque ver-
 bum a propheta: The lawe shall
 not

lately the Popes scholer.

not perish from the priest, nor the
counsell from the wise, nor the
word from the Prophet. But the
spirit of y^e Lorde answered them,
Quomodo dicitis, Sapiētes sumus, Iere. 8. 8.
& lex Iehouæ penes nos est? vtique
ecce ad falsitatē operatur stylus, ad
falsitatem operantur legis periti: fe-
cerūtne sapientes vt erubescerent?
consternatine sunt & capti? ecce
verbum Iehouæ spernunt, eccuius
rei sapientia inesset eis? **Howe say**
ye, We are wise, and the lawe of
the Lord is with vs? For it is in
vaine, that the pen is made, and
that there is a scribe: y^e wise men
are confounded, and seeing that
they haue reiected the worde of
the Lord, what shalbe their wis-
dome any more? In like maner
when the Jewes boasted to Je-
sus Christ, that they were of the
seede of Abraham, I know it wel Iohn 8. 44.
(saith he) but the deuil is your fa-
ther. And in very deede this suc-
cessiue

cessiue and hereditarie wisdom
 crucified Christ, and reiected sal-
 nation offered vnto them, as also
 this self same successiō (although
 it be only pretended) worshipping
 Antichrist, and intertēpeth her
 owne perdition. Moreouer I de-
 mande what these alledgers of
 succession would haue answered
 to the Arrians, Samosetans, Nesto-
 rians, &c. who had their begin-
 ning continued from the first Bi-
 shops euen to themselves, and
 namely to Nestorius and Samose-
 tanus, both which were lawfully
 called to y patriarchal churches,
 the one to Constantinople, and
 the other to Antioch? Also, what
 will you answere to the successi-
 on alledged by al the Grecke and
 east churches? To be short, to the
 reformed churches of England,
 Dēmark, Swethē, a great part
 of Almaine, through all which
 there is at this daye this succes-
 sion

sion from Bishop to bishop, from
 Pastor to Pastor? If you wil al-
 ledge the Popes succession, wee
 deny it you, & it is another que-
 stion. If simply succession, you
 haue lost your cause. If your doc-
 trine, then we gaine this poynt, y
 the simple succession of persons
 without y succession of doctrine,
 is nothing worth. With this sen-
 tence of Pope Adrian the fourth,
 I end to discourse any further of
 antiquitie of persons, Succedi-
 mus, non Petro in pascendo, sed Ro-
 mulo in parricidio: ~~We~~ succede,
 not Peter in feeding, but Romulus
 in killing. And so is it truely: for
 you shall haue no Pope, that tea-
 cheth the people howe to liue in
 the true feare & loue of God, but
 such an one as persecuteth and
 killeth the Christians, that chere-
 fully embrace, and comfortably
 receiue the glad tydings of the
 Gospell. Thus being comman-
 ded

ded to instruct the ignorant, and
 to feede them with the heauenly
 word of God, he practiseth tyran-
 nie against them. Wherefore this
 is an euident signe (that if wee
 should seeme to grant, (which in
 no case is to be graunted) the suc-
 cession of Peter vnto your Bishop
 of Rome) that he doeth farre de-
 generate from the diligence of
 Saint Peter, who had more care to
 saue soules, then to become riche
 & famous in the face of the earth:
 yea, to haue all men subiect vnto
 him, euen Emperours and kings
 to kisse his foote. Your Pope do-
 eth alter from the doings of S.
 Peter, for Saint Peter neuer
 warranted to any man the pos-
 session of heauen for monies sake:
 but your Pope, like a good ped-
 ler, setteth all things to sale, and
 he that bringeth most, shal in hea-
 uen beare the greatest swaye.
 Wherefore these wordes of Bapti-
 sta

sta Mantuanus are true, speaking
of the unhappie state of Rome:

-venalia nobis

*Templa, sacerdotes, altaria, Sacra, corona,
Ignis, thura, preces, cæli est venale, Deusq;*

Amongst vs in Rome, churches,
priestes, altars, masses, crownes,
fire, incense, prayer, and heauen
are set to sale, yea God himselte a-
mongst vs may be had for mony.

Budæus sayth, Sanctiones Pōtificiæ
nō moribus regendis vsui sunt, sed,
(propemodum dixerim) argentariæ
faciendæ authoritatem videntur ac-
commodare: The Popes canons
serue not now to guyde mens
liues, but, (if I may so say) they
serue rather to make a banke, &
to get money. Bernard of Clunice
sayeth thus, Roma dat omnibus
omnia dantibus. Omnia Romæ cum
pretio: Rome giueth all things to
them that giue all thinges. All
things at Rome wil passe for mo-
ney. Yea euen in the Popes own

* Decretals,

ded to instruct the ignorant, and
 to feede them with the heavenly
 word of God, he practiseth tyran-
 nie against them. Wherefore this
 is an euident signe (that if wee
 should seeme to grant, (which in
 no case is to be graunted) the suc-
 cession of Peter vnto your Bishop
 of Rome) that he doeth farre de-
 generate from the Diligence of
 Saint Peter, who had more care to
 saue soules, then to become riche
 & famous in the face of the earth:
 yea, to haue all men subiect vnto
 him, euen Emperours and kings
 to kisse his foote. Your Pope do-
 eth alter from the doings of S.
 Peter, for Saint Peter neuer
 warranted to any man the pos-
 session of heauen for monies sake:
 but your Pope, like a good ped-
 dler, setteth all things to sale, and
 he that bringeth most, shal in hea-
 uen beare the greatest swaye.
 Wherefore these wordes of Bapti-
 sta

lately the Popes scholer.

sta Mantuanus are true, speaking
of the unhappie state of Rome:

*-venalia nobis
Templa, sacerdotes, altaria, Sacra, corona,
Ignis, thura, preces, cæli est venale, Deusq;*

Amongst vs in Rome, churches,
priestes, altars, masses, crownes,
fire, incense, prayer, and heauen
are set to sale, yea God himselte a-
mongst vs may be had for mony.
Budæus sayth, Sanctiones Pōtificiæ
nō moribus regendis vsui sunt, sed,
(propemodum dixerim) argentariæ
faciendæ auctoritatē videntur ac-
commodare: The Popes canons
serue not nowe to guyde mens
lines, but, (if I may so say) they
serue rather to make a banke, &
to get money. Bernard of Clunice
sayeth thus, Roma dat omnibus
omnia dantibus. Omnia Romæ cum
pretio: Rome giueth all things to
them that giue all thinges. All
things at Rome wil passe for mo-
ney. Yea euen in the Popes own
Decretals,

ded to instruct the ignorant, and
 to feede them with the heauenly
 word of God, he practiseth tyran-
 nie against them. Wherefore this
 is an euident signe (that if wee
 should seeme to grant, (which in
 no case is to be graunted) the suc-
 cession of Peter vnto your Bishop
 of Rome) that he doeth farre de-
 generate from the diligence of
 Saint Peter, who had more care to
 saue soules, then to become riche
 & famous in the face of the earth:
 yea, to haue all men subiect vnto
 him, euen Emperours and kings
 to kisse his foote. Your Pope do-
 eth alter from the doings of S.
 Peter, for Saint Peter neuer
 warranted to any man the pos-
 session of heauen for monies sake:
 but your Pope, like a good ped-
 ler, setteth all things to sale, and
 he that bringeth most, shal in hea-
 uen beare the greatest swaye.
 Wherefore these wordes of Bapti-
 sta

lately the Popes schole.

sta Mantuanus are true, speaking
of the unhappie state of Rome:

*-venalia nobis
Templa, sacerdotes, altaria, Sacra, corona,
Ignis, thura, preces, cœli est venale, Deusq;*

Amongst vs in Rome, churches,
priestes, altars, masses, crownes,
fire, incense, prayer, and heauen
are set to sale, yea God himselfe a=
mongst vs may be had for mony.
Budæus sayth, Sanctiones Pōtificæ
nō moribus regendis vsui sunt, sed,
(propemodum dixerim) argentariæ
faciendæ authoritatem videntur ac=
commodare: The Popes canons
serue not now to guyde mens
liues, but, (if I may so say) they
serue rather to make a banke, &
to get money. Bernard of Clunice
sayeth thus, Roma dat omnibus
omnia dantibus. Omnia Romæ cum
pretio: Rome giueth all things to
them that giue all thinges. All
things at Rome wil passe for mo=
ney. Yea euen in the Popes own
Decretals,

Decretals, you shall find it noted
thus, in sexto de elect. & electi po-
testat. fundamēta in margine, Roma
est caput auaritiæ, ideo omnia ibi
venduntur: Rome is the head of al
couetousnes, & therfore al things
there are set to sale. Yea Thomas
Becket himself (whom you call a
saint, (& whose festiual day about
Christmas time you keepe with
great solemnitie, & a fewc of his
bones you keep in such reuerēce,
y God himselfe is not honored so
much) whē for his wilfull disobe-
dience, & treason cōmitted against
his prince, he had fled for ayde
and succour to Rome, and sa we
that nothing woulde be wrought
there without mony) wrote thus
thereof to the Bishop of Menze,
Mater Roma facta est meretrix, &
prostituta est pro mercede: Rome
our mother is become an harlot,
and for money and meede layeth
her selfe to sale. To be short, you
know

Gul. Neub.
lib. 2, cap. 15
& 25.

lately the Popes scholer.

know that our fathers long si-
thens were wont to say, Curia
Romana non captat ouem sine lana:
The court of Rome wil not take
the sheepe wout the fleccc. Christ
sometime thrust such byers, sel-
lers, brokers and coarsers out of
the Temple: but contrariwise,
you haue receiued in byers and
sellers, and thrust out Christ, and
so haue turned the house of God
into a denne of thceues. Saint
Paul sayth thus vnto the people
of Ephesus, Argentum & aurum
nullius concupiui: I haue desired
no mans golde or siluer. Upon
which wordes, in the glose it is
noted thus, Per hoc lupi cognos-
cuntur, qui talia concupiscunt:
Hereby they y desire such things,
are knowne for wolues. Saint
Hierome saith, Quia Prophetę pe-
cuniam accipiebant, prophetia eo-
rum facta est diuinitio: For that
the Prophets fel to taking of mo-
ney,

John 2.
Matth. 27.

Hierom. 1.
quæst. 1. lib.
Nunquam
diuinitio.

ney,therfore their prophety was
 become a soothsaying, that is to
 say, it was of the Deuill, and not
 of God. This I saye, that ac-
 cording to your dealing, hee that
 is poore, is not like to go to hea-
 uen, but y^e rich is sure to be saued.
 Nowe you alledge succession of
 places, not farre vnlike to the
 Jewes, who will inclose orbem
 in vrbe, the whole worlde in one
 citie: but we see that God hath
 chosen many out of Ierusalem, &
 the Church is not tyed therunto,
 & God hath suffred by his righte-
 ous will, many Christiā churches
 to be turned into the tēples of the
 Turks, as that of Ephesus, foun-
 ded by S. Paul, & S. Iohn, & that of
 Bonne in Barbarie, where Saint
 Austin preached, &c. And further
 it is sayde there expressely, Glossa
 communis in eum versiculum, A-
 pocal. 12. 8. &c. that y^e Church of
 God for a long time, by reason of
 the

lately the Popes scholer.

the persecution of Antichrist, shal
retire herself into the wildernes,
as the common glose it selfe doeth
expounde. If euer there were
church that might alledge succes-
sion of place, it was Jerusalem,
for of it was said, Dominus in hoc
Templo in eternum habitabit: The
Lord wil euermore dwell in this
house. Also, Elegi & sanctificaui
hanc domum, vt nomen meum ibi
in perpetuum maneat: I haue cho-
sen this house, to the end that my
name may dwell there for euer.
And therefore the Priests had no
other answer to al the Prophets
that reprooued them, but this,
Templum Domini, Templum Do-
mini: The Temple of the Lorde,
the Temple of the Lorde. But see
what the Lorde himselfe answer-
eth vnto them, Ite (sayth he) ad
locum meum in Shiloh, vbi habita-
uit nomen meum a principio, &c.
Go, and see Shiloh, I haue cho-
sen

Deut. 12. 11.

2. Sam. 7. 10.

1. King. 8. 29

2. King 21. 7

Psal. 132. 14.

Ier. 7. 4.

E.ii.

sen

sen it from the beginning for my
 house : now we see what I haue
 done vnto it for the wickednes of
 my people, I wil do euen so to the
 place, which I haue giuen vnto
 you, and to your fathers. But if
 you will that I dwell there, a-
 mend your wayes, & turne from
 your euil dedes. Now therefore
 I say, if God hath forsaken his
 owne Temple, for the iniquitie of
 the Priestes, euen then, when he
 had none besides erected in the
 whole worlde, must we tye our
 selues to the church of Rome, or
 to any other place, where all the
 clymates of the world are equal-
 ly his temple? I can not but mar-
 uaille, why any of our countrey
 men shoulde take the church of
 Rome, to be the mother church of
 all churches, and the same to be
 an article of our faith. We are not
 expressly commanded by the word
 of God, to acknowledge y^e church
 of

lately the Popes scholer.

of Rome, Caput mundi, the head
of the worlde: neyther is it expre-
sed in holy scripture, that we are
condemned, if we beleue not at
all the traditions of men: but the
Scripture manifestly doeth *for-
bid vs to beleue them. If you can
find one only text of the scripture,
that willeth and commandeth vs
to belceue in the Romane church,
as hauing prerogatiue ouer all
churches the world throughout,
I will be on your side to y^e death.
But no such place, I am certain,
you can shewe in the whole Bi-
ble, that the Romane church is
y^e holy Catholique Church, which
all men (of what countrey soeuer
they be) must acknowledge to be
chiefest. It is not sufficient to
claime succession of place, it beho-
ueth vs rather to haue regard to
the succession of doctrine. Bernard
sayth, Quid prodest, si canonice eli-
gantur, & non canonice viuant?

Esay 29. 13.
Matth. 15. 3.
Colos. 2. 8.

Bernard in
Concil. Rem

E.iii.

what

August. lib.
6. 1. q. 2. Vo-
catur canes.

What auaieth it, if they be chose
in order, & liue out of order? So
sayeth Saint Augustine contra
Donatistas, Ipsum characterem
multi lupi & lupis imprimunt: The
outward marke, or right of a Bi-
shoppe many giue to wolues, and
be wolues them selues. There-
fore the auncient father Ireneus
giueth vs this good counsell, Eis
qui sunt in ecclesia presbyteris, obe-
dire oportet, qui successionem ha-
bent ab Apostolis: qui cum episco-
patus successione charisma verita-
tis certum, secundum beneplacitum
patris acceperunt: It becommeth
vs to obey those Priestes in the
church, which haue their successi-
on from the Apostles, and toge-
ther with the succession of the
Byshopps, according to the
good wil of God the Father, haue
receiued the vndoubted gyft of
the trueth. Saint Cyprian be-
ing likewise charged for dissen-
ting

ting from his predecessours, an-
swereth thus, Si quis de anteces-
soribus meis non hoc obseruauit &
tenuit, quod nos dominus exemplo
& magisterio suo docuit, potest sim-
plicitati eius venia concedi: nobis
vero ignosci non potest, qui nunc a
Domino admoniti & instructi su-
mus: If any of my predecessours
haue not obserued and kept the
same that our Lord hath taught
vs both by his example and com-
mandement, his simplicitie may
be pardoned: but we (if we doe
the like) can hope for no pardon,
being now admonished & instruc-
ted of our Lorde. Compare y^e vse
& order of our churches (my bre-
thre) with y^e Primitive church of
God, and you shall easely see the
right of our succession. S. Cypri-
an sayeth, (ad Pompeium contra
Epistolam Stephani) Si canalis
aque que copiose prius & largiter
profluebat, subito deficiat, nonne ad

E.iiii. fontem

Cyprian. lib.
2. Epist. 5.

fontem pergitur ? &c. Hoc & nunc
facere oportet Dei sacerdotes præ-
cepta diuina seruantes, vt in aliquo
si mutauerit & vacillauerit veritas,
ad originem Dominicam & Euan-
gelicam, atque Apostolicam tradi-
tionem reuertamur : & inde surgat
actus nostri ratio, vnde & ordo &
origo surrexit: **If the pipes of the**
conduyte , which befoze ranne
with aboundance, happen to
faile, doe wee not vse to search to
the head : &c. The Priestes of
God keeping Gods commande-
ments, must doe the same : that if
the trueth haue faynted or fayled
in any point , wee returne to the
very originall of our Lorde, and
to the tradition of the Gospel , &
of the Apostles, that from thence
wee maye take the discretion of
our doings, from whence the or-
der it selfe and originall first be-
gan. Thus much touching suc-
cession of place, Now I exhorte
you

you brotherly to be reconciled to
the true church of God, I meane
the Church of England, wherein
you finde not so many idolaters,
Necromancers, heretikes, adul-
terers, Sodomites, churchrob-
bers, periured persons, mankil-
lers, Runnagates, mōsters, Si-
cophants, Clawbacks, flaunde-
ring tongues, scribes and phari-
ses, as you may casely finde in
the church of Rome. Boast not of
the succession of your Pope. S.
Paul sayth, Faith cometh (not by
succession, but) by hearing, and,
hearing cometh (not of legacie
or inheritance frō Bishop to Bi-
shop, but) of the worde of God.
They are not alwayes godly,
that succede the godly. Manas-
ses succeded Ezechias, and Je-
roboam succeded Dauid the
Prophet. By succession, y^e Turke
this day posselleth and holdeth
the foure great patriarchal Sees
of

Rom. 10. 17.

Dan. 9. 25.
 Matt. 24. 15.
 Mar. 13. 14.
 Luk. 21. 20.

Miracles.

of the church, Constantinople, Alexandria, Antioch, and Hierusalem. By succession, Desolation shall sit in the holy place, and Antichrist shall preasse into y^e roome of Christ. Thus much (welbeloued brethren) touching succession of place. Now I will speake a little in confutation of your forged myracles, wherewith you seeke to oppugne the true church of Christ, and defende your wicked church of Antichrist, polluted with all maner of detestable idolatrie and cursed superstition. There are two maner of myracles, the one true, the other false. Myracles are counted false, when either they be not that which they seeme to bee, or if they be, they are not supernatural, but are done by vertue of nature, and that, the Angels either good or bad, thre maner of waies may bring to passe. For sometime the
 force

force of nature which they best knowe, they accomodate to the matter, of which coniunction with efficient causes folowe the effects, and that suddenly, which effectes are of the beholders, thought to bee myracles. The deuils knowe, that frogs, wormes, or serpents bee ingendred of putrefacted and rotten things, so that there be put heate in certain degrees, in consideration whereof, (seeing that it is not a hard thing for them to do these things which by nature maye bee wrought) it is y^e easier to deceiue the weake of beliefe. And by this meanes S. Augustine thought (as he writeth in his third booke of Trinity) Pharaos Magicians sometime to haue done the same. Moreover the coniunctions of the spirits, of bloud and of humors, do much disquiet mens bodies, from whence proceede the sights

August. de
Trin. lib. 3.

sights or visiōs of things, which
 are in those things conserued in
 y same motion, before they come
 into the phantasie or imaginatiō:
 and by the same reason and or-
 der wherewith the spirit is trou-
 bled, it ioyneeth them together,
 which thing appeareth in such
 as be Phrentique. Wee are not
 bound of necessitie to beleue all
 such myracles whatsoeuer, with-
 out exception. Alexander of
 Hales sayeth, Par. 4. quest. 53.
 Mem. 4. ar. 3. solut. 2. In sacramen-
 to apparet caro, interdum humana
 procuratione, interdum operatione
 diabolica: In the Sacrament it
 selfe there appeareth flesh, some-
 tyme by the conueyance of men,
 sometime by the woorking of the
 deuill. Likewise saith Nicholaus
 Lyra, Aliquando in ecclesia fit ma-
 xima deceptio populi in miraculis
 factis a Sacerdotibus, vel eis adhe-
 rentibus propter lucrum: Some-
 time

Lyr. in 14.
 Dan.

lately the Popes scholer.

time euen in the church the people are shamefully Deceiued with feigned miracles, wrought either by the Priestes, or els by their companions for lucre's sake. Miracles be not euermore vndouted proofes of true doctrine: therfore Saint Augustine saith vnto the Manichee, *Miracula non facitis, quę si faceretis, tamen ipsa in vobis caueremus: You woork no miracles, and yet if you wrought any, at your hands we would take heede of them.* The Prophet Ieremie saith, *Seduxerunt populum meum in mendaciis suis, & in miraculis suis: They haue deceiued my people by their lyes, and by their myracles.* Aug. in Ioan. tract. 23. 13. saith, *Contra istos (vt sic loquar) mirabiliarios cautum me fecit Deus meus, dicens, In nouissimis temporibus exurgent pseudo-prophete, facientes signa & portenta, vt in errorem inducant (si fieri potest)*

Aug. lib. 19.
Iere. 23.

potest) etiam electos: prædixi vobis.
 Ergo cautos nos fecit sponsus, quia
 & miraculis decipi non debemus:
 My God hath warned me to be-
 ware of these myracle mongers,
 saying, In the last dayes shal rise
 by false prophets, working signes
 & wonders, to y end (if it be possi-
 ble) to bring the elect into error:
 beholde, I haue forewarned you.
 Therfore y bridegrome hath wil-
 led vs to beware, for we may not
 be deceiued, no not by miracles.
S. Chrysost. saith, In fine tēporis
 cōcedēda est potestas diabolo vt fa-
 ciat signa vtilia, vt iam ministros
 Christi non per hoc cognoscamus,
 quia vtilia faciūt signa, sed quia om-
 nino hęc signa non faciūt: In y end
 of time power must be granted to
 y deuill to worke profitable mira-
 cles, y then we cānot know y mi-
 nisters of Christ, by y they worke
 profitable myracles, but by y they
 worke no myracles at all. **S. Au-**
gust.

In Math.
 Hom. 49.

lately the Popes scholer.

gust. sayth, Non dicat, Ideo verum est, quia illa vel illa mirabilia fecit, vel iste vel ille, aut quia homines ad memorias mortuorum nostrorum orant, & exaudiuntur: aut quia illa vel illa ibi contingunt, &c. Remoucantur ista vel figmenta mendacium hominum, vel porrenta fallacium spirituum: **Let no man saye,** Therefore it is true, for that this man or that man wrought this or that myracle, or for that men make their praiers at the tombes of our dead, and obtaine their desires, or for that these miracles be wrought there, &c. Away with these things, they may be either the iuglings and mockeries of deceitfull men, or els illusions of lying spirits. **Againe saint Chrysostome saith,** Per signa cognoscatur qui essent veri Christiani, qui falsi: Nunc autem signorum operatio omninò leuata est, magis autem inueniuntur apud eos qui falsi sunt
Chri-

In Marth.
Hom. 49.

Christiani : In olde tyme it was
knowne by myracles, who were
the true Christians, and who
the false : but nowe the working
of myracles is taken quite away,
and is rather found among them
that be false christians. Neither
is the Gospel of Christ preached
this daye vtterly without myra-
cles. The blinde see, the dombe
speake. Your idols are fallen.
Your great Babylon is come to
ground. These thinges my bre-
thren, (if you haue eyes to see) are
no small miracles. Saynt Chry-
sost. sayth, The conuersion of the
worlde is a miracle. Saint Aug.
De verbo Domini secund. Matth.
Serm. 18. sayeth, Modo caro cę-
ca non aperit oculos miraculo Do-
mini, & cor cęcum aperit oculos
sermone Domini: Now a dayes
the blind fleshe openeth not her
eyes by the myracle of our Lorde,
but the blinde heart openeth his
eyes

Chrysoft in
1. Cor. hom.
2.

eyes at the worde of our Lorde.

And againe, Modo aures corporis Ibid.

furdæ non aperiuntur : sed quàm multi habent claufas aures cordis, quæ tamen (verbo Dei penetrante) pateſcant.

Nowe a dayes the deafe eares of the body be not opened : yet many they are, that haue the eares of their heart ſhut vp : which eares notwithstanding are opened by entring of the worde of God. Therefore I may rightly ſaye to you with other wordes of Saint Auguſtine de

Lib. 21. ca. 8

ciuitate Dei, Quisquis adhuc prodigia vt credat inquit, magnum eſt ipſe prodigium, qui mundo credente non credit :

Whosoever yet requireth myracles to bring him to the ſayth, is himſelfe a great myracle, who ſeeing that the world beleeueth, remayneth ſtill in vnbeliefe. Whereas the Pharisees ſaid of Chriſt, Let him now come downe from the croſſe, & we will

Mat. 27. 42.

If

beleue

belecue him. Saint Hierome in
 Matth. 27. sayth vnto them, Eci-
 amsi de cruce descenderet, similiter
 non crederetis: **B**ea although he
 shoulde come downe from the
 crosse, yet would you not belecue
 him. But it were a worlde to be-
 hold the glorious countenance of
 your myracles, your crosses can
 speak, your idoles can goe, your i-
 mages can light their own lāpes,
 your holy water is able to calme
 the sea, to chase away myce, & to
 make barren women to cōceiue.
 If you doubt hereof, cōferre with
 Master Cope, whome (as I
 thinke) you knewe aliue, & were
 present at his burial at Rome in
 English Church: you knew him
 a Canon of S. Peters church at
 Rome, and one whom Cardinal
 Hosius greatly esteemed. But
 now both Hosius and Cope are
 dead. Conferre also with that
 worthy Prelate the Bishop of
 Verona,

Popish
 miracles.

Dial. 1.
 pag. 18.

lately the Popes scholer.

Verona, your holy father Lypomanus. I am sorry, welbeloued, that you are so readie to approue your myracles with false reasōs, and vnsstable grounds: howbeit such religion, such myracles.

Saint Hierom sayeth, Mendacium Antichristi Christi veritas deuorabit:

Ad Algasiam.

The trueth of Christ shall deuoure and consume the falsehood of Antichrist. The heathen had their deuilish myracles in the temple of their false gods, & in effect true, as may appeare by all their histories. Reade Titus Liuius in many places. Simon Magus, who would be acknowledged as Christ, wrought miracles. So much touching your miracles. Touching reuelations & visions, which are a kind of myracles, wee haue the playne text which decideth this matter:

Et M. Cic. 1. Diuinae.

Cum surgens in medio tui Propheeta, somnians somnium, ediderit ti-

If ii.

bi

bi signum aut prodigium, (quamuis
eueniat signum illud aut prodigiũ;
quod prædixerat tibi) dicendo, Se-
quamur deos alienos, quos non no-
ueras, & colamus eos, &c. **If there**
shall arise (sayeth the Lorde in
Deut. 13.) amiddest thee a Pro-
phet or a dreamer of dreames,
and that the signe or myracle
which he hath tolde thee come to
passe, & thereupon woulde turne
thee away to strange gods, &c.
thou shalt not heare him, &c.
There are then both Prophets
and visions true in effect, and yet
false in their ende, and the tryall
of them (as wee may see by this
text) is the doctrine. Likewise
when Saynt Iohn (to the ende
to keepe vs from false prophets)
exhorteth vs to proue the spirits,
and by and by he addeth, Hereby
shal you knowe the spirit of God,
Euery spirite that confesseth that
Iesus Christ is come in y flesh, is
of

lately the Popes scholer.

of God, &c. that is to say, Proue
the spirits by the doctrine which
they preach. Therefore Saul &
Caiaphas haue prophesied, but
(as Saynt Augustine sayeth)
as Balaams asse once spake, & yet
for all that, they might haue once
spoken the trueth: for the deuill
himself (to colour his lying) some-
times speaketh the trueth. Howe
weake (my brethren) your reue-
lations be, and howe small credit
ought to be giuen therunto, there
is no man but shoulde know. At
Rome you haue them that re-
ceiue reuelations daily, as for ex-
ample: A poore man there is in
the citie of Rome (of whome I
doubt not but you haue heard)
who maketh men belceue, that
our blessed Lady, with her garde
of heauenly mayds, saluteth him,
and hath conference with him
dayly. This man is no otherwise
then a Saynt counted among

August. lib. 2
ad simpli.
quæst. 1.

the Iesuits. The Pope hath him
to pray for him, the people regard
him as a holy holy man. This
man helpeth the citizens, to bring
the wood from Tyber syde to
their houses: of his gaine he re-
serueth nothing else, but y^e which
is sufficiēt for meat, drink & cloth:
y^e rest he giueth to y^e poore. Father
Hieronimus Iesuite, repetitour of
the Logiciās in the English Se-
minarie at Rome, reported that
there was there dwelling, an old
woman (I wil not other wise cal
her, for I deale gently & mildely
wth you) which would (as he said)
tell him euery thing that hee had
done in his life time, and when he
came to her house at any time, she
would tell one of her maydes (not
hauing seene him) that there was
such a fellow coming vnto her
house. She also foretolde him, y^e
he shoulde become a Iesuite. He
reported in like wise, how y^e Pope

in diuers matters cōsulted wth her. He praised this womā out of measure, & sayd how she was greatly in fauor with God, who reuealed such hidde & secret mysteries vnto her. He cōmended thereby the happie state of Rome, that there shoulde be such in y^e city, as were worthy to receiue these reuelatiōs & visions: he counted her a Saint. Nowout, if one y^e I knew at Cowbridge in Wales, in the towne where I was borne, had bene there, they would haue takē him as a Saint, and familiar felowe with Christ. For, (whē he was aliue, as he wandred the country) he made men belecue, y^e he would tell them their fortune, what thinges had before chaunced in their time, & thinges that should happen afterwardec even vnto their dying day. But this mā (as he was wont to saye) tooke his reuelatiōs frō the Phairies: But

the Romanists affirme, that their reuelations come from God, or from some Angell or Saint of heauen, where as in very Deede, if a man had the straight examination of them, I am perswaded they would confesse, that they haue their reuelations from the Phairies, or frō the deuill, as the other had, whereof mention is made. Moreouer, there was a rich man in Lombardy, that had y like reuelations, but farre more excellent then the other: vpon consideration whereof hee solde all that he had, and gaue it to the poore frankly. For it was reuealed vnto him in a vision by Christ & his Apostles, and the same also confirmed with the bodyly presence of our blessed Lady, that he should be Pope of Rome, and should translate the See of Rome into the citie of Hierusalem. This man, not able to reade, presumed to

lately the Popes scholer.

to preach, and gathered vnto him
twelue Apostles, who (at his cō=
mandement) preached in like=
wise. They had many folowers,
and such as belceued him, so
much the sooner, for that he told
them, that hee had receiued a re=
uelation. He was presented be=
fore Cardinall Bromeo Cardinal
of Milaine, who examined him:
and when he had tolde this visi=
on, he was dismiss, and sette at
libertie. They counted not this
man an heretique, for crediting
such false reuelations, making
himselſe Christ, & choosling to him
self twelue Apostles. Oh my bre=
thren, deceyue not your selues, &
seeke not to deceyue others that
meane you no hurt. It is but in
vaine to swim against y^e streame.
It is not wisdom to mainteyne
an error knowē. I am sure your
consciencs are burnt with hoate
yrons, speaking and mayntey=
ning

ning lyes in hypocrisie. Oh giue
not your selues ouer into repro-
bate & wilful mindes, despyse not
the wisdom of God within your
selues. Seeke not to be offensive
and grienous to any which bee
of the Church of Christ. Doe
what you can, Gods trueth is
mightie, & shall preuaile. Dragon
shal fall down headlōg before the
Arke, the darknes shal flee before
the light, & the more fiercely māg
wisdom shall withstand, the
more glorious shal God be in his
victorie: the more you do falsely
slander the saythfull and true
meaning ministers of God, the
greater shall their reward bee in
the heauenly kingdom of Christ.
If you take my conuersion to the
true church, to be outwardly and
not inwardly, and the same to be
spotted with hypocrisie, I may
bee sorre, not for my selfe, (as
though I were such a one as you
take

lately the Popes scholer.

take mee to be, for **G O D** knoweth it is nothing so, his name be praised therefore:) but for your rashnesse in iudging that which you knowe not. It is God that is the searcher of mens heartes, and none other. If I recanted, eyther for feare of punishment, or for prefermentes sake, you mought count me then (if it were so, as it is not) to be farre worse then a Turke or Pagan, who neuer receined the trueth. Howe can I be a Protestant outwardly, and a Papist in heart, with a minde to be saued? You knowe, that according to your owne papisticall lawes, no man dare in comon assembly deny the Popes authoritie, and afterwardes to name himself the member of that church of Rome. I am sure that no man is a true christian, which with his lippes doeth professe Christ, and with his heart doeth flatly

flatly Denye him. As I doe acknowledge that there is a God, a Trinitie in vnitie to be worshipped, who hath most gloriously beautified the heauens, most plentifully enriched the earth, most Angelically created man, who hath ordeyned the heauen to mayntaine life and light, the earth to succour and sustaine nature, all creatures liuing in land and water, to supply his wants, nothing to be reckened & named, which he hath not most liberally giuen vnto man, as appointing him lord and soueraigne, but them his vessels and seruants. Against hunger, (lest we shoulde famish) he hath prouided nourishment, against thirst, (lest we shoulde perish) he hath ordeyned sauoury liquors. Against colde, (lest we should die in our nakednesse) he hath giuen vs clothing. As I acknowledge the omnipotencie

tencie of God, and confesse the
 vnmeasurable greatnesse of his
 goodnes & loue towardes man:
 so do I verily, from the very bot-
 tome of my heart, detest your Po-
 pish religion, & embrace the vnde-
 filed trueth of Christes Gospel.
 I cal God to witnesse, that what
 I haue already spoken with my
 lippes, that doe I establish in my
 minde. I beseech you all, (such as
 haue forsaken the Pope) some-
 times to praye for mee, that it
 would please God to make me a
 profitable member of his church,
 and stedfast in the faith of Iesus
 Christ, euen vnto y^e end of my life.
 So much for Antiquitie, Mul-
 titude, succession of persons or
 place, miracles and reuelations.
 God of his mercy graunt you,
 my brethren, true repentance.
 Nowe good Christian audience,
 and welbeloued brethren, I will
 speake a worde or two touching
 the

Deut. 4. 15.

Ma. 40. 18.

Isa. 44. 9.
to the 19.

the images, which Papistes allow, and haue in their churches. The scriptures in sundry places playnely forbid any image to be made. The Lorde warned the people of Israel, that they should remeber that they sawe no image in the day that h Lord spake vnto them in Horeb, out of the mids of the fire. And in Isaiah, Cur assimilabitis Deum, aut qua similitudine illum exprimetis? To whome then wil you liken God, or what similitude will you sette vp vnto him? And againe, the Lorde confirmeth the same, saying, Quis audebit effingere Deum, aut fusile aut sculptrile facere, quod nihil prodest? Who hath made a god, or molten an image, that is profitable for nothing? Beholde, all they that are of the fellowship thereof, shall be confounded, for the workmen themselues are men: let them all be gathered together, and stande vp,

bp, yet they shall feare, & be con-
founded together. I can not a li-
tle maruayle, that among you,
my brethren, (I meane the Pa-
pistes) that Dominicke, Asotus,
writing vpon the Epistle to the
Romanes, the first chapter, durst
so boldly affirme, that in the same
commādemēt of God, the Chri-
stians were not forbidden to make
images, representing the fourme
of man: for (sayde he) the lawe
there onely maketh mention of
birdes, of fourefooted beastes, &
of creeping wormes, whereas in
very Deede they are strayghtly
charged not to make the images
of male or female. Moreouer it is
expressed in the Psaline, Os ha-
bent, & non loquuntur, pedes ha-
bent, & non ambulant, aures habēt,
& non audiunt, nares, & non odo-
rantur: They haue a mouth, and
speake not, they haue feete, and
walke not, they haue eares, and
heare

Rom. 2. 23.

psal. 115. 4.
5, 6, &c.

Isaiah 44.
23, 24.

heare not, they haue noses, and
smell not. The Carpenter is bla-
med in Isaiah, which of one part
of the heuven tree, maketh an i-
mage, of the other parte he ma-
keth fire, and vpon the same he
baketh bread, he carueth and la-
boureth much, that he may ex-
presse the similitude of a man. By
all these places it doeth manifest-
ly appeare, that the images of
men are vtterly forbidden, which
are instituted to a religious end:
And yet you (though you knowe
that all maner worshipping of
images is forbidden by expresse
testimonies of the holy scripture)
must haue them forsooth, (as you
say) for bookes vnto such as can
not reade. What thinke you in
making the image of God the fa-
ther, and God the holy Ghost?
You knowe God is a Spirite:
whereof it followeth, that you
can not expresse his forme, with
lineaments

Iohn 4. 24.

lineaments, with paintings and
colours. It is written, that no mā
hath euer scene God. Why then,
if he can not be scene, or if he pos-
sesse inaccessible light, howe can
he be pictured? or howe should a
picture make him to be scene?
Moreouer, God is vnmeasura-
ble and infinite, but the thinges
which are paynted, grauen, or
molten, are measurable & finite.
Likewise, Images are made of
men, that the absent, after a ma-
ner may be thought present: but
God is euery where, neyther is
he absent from any thing. It is
written in the Psalme, Si ascen-
dero in cælum, tu illic es. There-
fore it behooueth vs, not to make
God present, with images, seeing
he is alwaies present, & to al men.
The image should with apt simi-
litude expresse y^e which is to be re-
presented. Howe doeth the image
of God the father rightly & truly
represent

Iohn 1. 18.

1. Tim. 2. 16.

1. Iohn 4. 12.

Psal. 139.

7, 8, 9.

represent him, whercas he hath
no beginning? The images are
made by man, and haue a begin-
ning. Who can set forth the quan-
titie of God and his wonderfull
woorkes, howe he is neuer idle,
but euermore doing that which
tendeth to the saluation of man?
Contrariwise, images sleepe, and
doe nothing at all. Moreouer
God is altogether wisdom and
knowledge: whereas your ima-
ges feeble nothing, and vnder-
stande as much. Saint Paul
sayeth, that we must not thinke
the Godhead to be like golde or
siluer, or stone grauen by arte.
God that made the worlde and
all thinges therein, seeyng that
he is Lord of heauen and earth,
dwelleth not in temples made
with handes, neither is worship-
ped with mens hands, as though
he needed any thing, seeing he gi-
ueth to all life and breath, and all
things.

Actes 17. 29.

Actes 17. 48.

things. Fortunate doe I thinke
those stones to be, whereof ima-
ges are made, and put vpon your
popish altars, because they are
had in such reuerence and honoz
amongst you, whereas other
stones not vnlike vnto the, lye in
y^e streetes, are troden with feete,
and spet vpon. You obiect vnto
vs the authoritie of the Scrip-
tures, and say, It is lawfull to
paint God in the forme of man:
which you seeke to proue by the
vii. of Daniel, I behelde (sayeth
the Prophet) till the thrones were
set vpon, and the ancient of dayes
did sitte, whose garment was
white as snowe, and the heares
of his head like y^e pure wooll, his
throne was like the fiery flame,
and his wheelles as burning fyre.
In Ezechiel, speaking of God, is
expressed the figure of man. Isa-
iah sayeth, that he sawe God sit-
ting vpon a Throne. Moyses also

Papistes
obiection.

Dan. 7.
13. 22.

Ezech. 1. 5.

Esay 6. 1.

G.ii,

with

Exod. 33. 20,
23.

Answer.

with the Seniors salwe God,
when hee late in his Throne or
tribunal scate. And in the mount
he saue God in the forme of man
departing. Seeyng these things
nowe vttered were seene of the
Prophets, why then is it vnlaw-
full for vs to paint God with co-
lours and karuing? I answer
thus vnto your obiection, The
diuersitie of bodily members,
which is ascribed vnto God in
the holy Bible, hath shewed in a
mysterie, that the Diuine nature
should take vpon it y^e humane na-
ture, and likewise it signified my-
stically, that God should take vpon
him fleshe, and become man.
Yea (to let this answer goe) I
say, it was the goodnesse of God,
wherewith he so applyed himself
vnto our infirmity, that whereas
we could not vnderstand his na-
ture, GOD appeared so in the
sight of man, as though hee had
bene

bene man himselfe. By his eyes
 he described prouidence, by his
 armes, strength, by his handes,
 workmanshippe, by his no-
 strelles, wrath, and many things
 of like sorte. And whercas you
 say that it is lawfull for vs (for
 the expressing of God) to vse the
 like lineaments, colours, and
 caruings, it followeth not. To
 GOD there is no lawe giuen
 which hee ought to obserue, nei-
 ther are all thinges lawfull to
 men, which he iustly and rightly
 hath done. God reuengeth him
 on his enemies, he giueth com-
 maundement to the father to kill
 his sonne, and he willethe the He-
 brues to take with the the goods
 of the Egyptians: which thinges
 if men shoulde doe or commaund,
 they could not cleare themselues
 of a great offence, committed a-
 gainst God. The Lorde hath deli-
 uered a law to men, and to him-

Exod. 7. 5.

Gen. 22. 2,
10.

Exod. 11. 2.

selfe hath hee giuen no lawe: for
 seeing that hee is the Authour of
 the lawe, hee may thereof except
 what he lyst. Wherefore it is to
 be graunted, that hee hath done
 nothing without considerati-
 on and infinite iudgement. I
 woulde gladly bee brieve: there-
 fore I refer you to the chapters
 which speake against Images.
 Reade Exod. 20. 4. Leui. 9. 4. Num.
 33. 52. Deut. 4. 15. Psal. 115. 4. Psal.
 135. Esa. 40. 18. Ierem. 10. 5. Ezech.
 6. 6. Heb. 2. 18. Wis. 13. 10. Baruc. 6.
 Act. 17. 42. Rom. 14. 3. 1. Cor. 5. 11.
 1. Cor. 6. 6. Gal 5. 19. Iohn 4. 5, 21.
 You see, my brethren, in howe
 many places the scripture doeth
 forbid vs to haue images, yet you
 will haue them, though God say
 nay, if your holy father the Pope
 doth allow them. Let vs see now
 what the auncient Doctors and
 graue fathers haue sayd by your
 images. Tertullia in his booke of
 Idola-

Terrul. in
 lib. de Ido-
 lolauna.

Idolatrie, sayeth, God hath forbidden an image as well to bee made, as to be worshipped. As far as making goeth before worshipping, so farre is it before that the thing be not made, that may not be worshipped. Some man will saye, I make it, but I worship it not, as though hee durst not worshippinge it for any other cause, but onely for that same cause, for which he ought not to make it: I meane, both wayes procure Gods displeasure. Nay rather thou worshippest y^e image, thou giuest the cause to other to worshippinge it. Some one or other that maintaine idolatrie, wil say, And why then did Moses make the image of the brasen Serpent in the wilderness? The olde idolaters founde out and vbled the same, aboue fourteene hundred yeres agoe. One & the same God, hath by his generall Lawe both

Num. 21.8.

forbidden any image to be made,
and also by his extraordinarie &
speciall commandement he hath
bidden an image of the serpent
to be made. If thou be obedient
to the same God, thou hast his
Lawe, Make y^e no image: but if
thou haue a regard to the image
of the Serpent that was made
afterwarde by Moses, then doe
thou as Moses did, Make not a-
ny image against the law, vnlesse
God commaunde thee, as he did
Moses. Origen sayth, We make
no image of God, as knowing
him to be inuisible, & without bodie.
Againe he sayeth, The minde of
the Lawe was this, that they
shoulde in all thinges so behaue
themselves, as the trueth requi-
red, and that they shoulde beside
the trueth, counterfeite nothing,
representing the shape of a man
or woman. Cyprian sayth, Ima-
ges were first drawen, thereby
to

Origen. libr.
7. contra
Celsum.

Ibid. lib. 4.
contra Cel-
sum.

Cyprian. in
lib. de Ido-
lorum vani-
tate.

to keepe the countenance of the
 dead in remembrance, vpon occa-
 sion whereof, thinges grewe at
 length vnto holinesse, that at the
 first were taken onely for solace.
 Againe, What dost thou bowe
 thy captiue bodie before foolish
 images, & earthly counterfaites?
 God hath made thee vpright:
 and whereas all the beasts of the
 earth are Depressed in shape, ben-
 ding downe to the groundward,
 thou hast a loftie state towardes
 heauen, and to God thy counte-
 nance is erected. Then looke by
 thither, thither cast by thine eies,
 seeke God aboue, that thou mayst
 want hell belowe: lift by thy
 doubtfull heart to hygh and hea-
 uenly thinges. What dost thou
 throwe thy selfe with the deuill,
 whome thou seruest, into the pit
 of death? Clement sayth, The de-
 uill by the mouth of other, is wot
 to bring forth such words, We to
 the

Ibid. tract.
 1. in Deme-
 trian.

Clement to
 Iames the
 supposed
 brother
 of our Lord,

the worship of the inuisible God,
 worship the visible images. And
 this is most certainly false. For if
 you will truly worship Gods I-
 mage, you should (by being bene-
 ficial vnto man) worship the true
 image of God in him. What ho-
 nour of God is this, to runne a-
 bout the counterfeites of timber
 and of stone? and to worship the
 shapes that are without soule, &
 despise man, in whom is the true
 shape of God? Arnobius in his
 eight bookes against y^e Gētiles:
 “ We neither worship, nor with for
 “ crosses: you that consecrate wod-
 “ den gods, peraduenture worship
 “ your wodden crosses, as partes
 “ of your gods. If you had not this
 “ image, should Christ be ignorant
 “ that he were serued of you? Will
 “ you thinke that there is no honoz
 “ done him? Then doeth he receyue
 “ your seruings and worshippings
 “ by certaine traynes, by other put
 in

in trust, & before he, to whome the
 worship is due, haue any feeling
 of the matter, you doe your sacri-
 fice vnto the image, and send him
 but the scrappes from another
 mans boorde. And what can be
 deuised more iniurious, flaunde-
 rous, & vncourteous, then to ac-
 knowledge one God, and make
 thy sute to any other thing? to
 hope for helpe of God, and powre
 out thy prayers to a senselesse i-
 mage? Is not this (as the Pro-
 uerbe sayth) to haue a quarrell to
 Alфонsus, & fight with Ferdinan-
 do? and where thou seekest for ad-
 uise of men, to aske the sentence
 first of porcelings, and of asses?
 Is not this an errour? Is it not
 properly a madness, in trembling
 wise to make thy humble sute to
 a thing that thou madest thy self?
 And whereas thou dost knowe,
 and art assured, that it is thine
 owne workmanship, the fruites
 of

« of thine owne fingers, to fal gro-
 « ueling vpon thy face before it?
 « Very children knowe, that your
 « images haue eyes, and see not,
 « mouthes and speake not. where=
 « fore then doeth the holy Ghost so
 « often teach vs, and admonish vs
 « the same thing in the Scrip=
 « tures, as if we knewe it not? For
 « that the very shape and proporti=
 « on of a man set aloft, after it once
 « becometh to be adored and ho=
 « noured of the multitude, it bre=
 « deth in euery man that most vile
 « affection of error, that although
 « he finde there no natural mouing
 « or token of life, yet he thinketh
 « some god or godly thing is with=
 « in it, and so being deceyued, part=
 « ly by the forme that he seeth, and
 « partly by the waye of authoritie
 « and credite of the authors & ma=
 « kers of it, whome they take to be
 « wise, and partly also by the exam=
 « ple and deuotion of the people,
 whome

lately the Popes scholer.

whome they see obedient to the
same, he thinketh that the image
being so like a liuing bodie, cā not
be without some liuing thing vn-
derneath it. Laet. sayeth in plaine
wordes, Non est dubium, quin reli-
gio nulla sit, vbicunque simulachrū
est: Out of all doubt, there is no
religion, wheresoeuer there is an
Image. S. Aug. speaking of the
image of God the ffather, sayeth
thus, Tale simulachrum Deo fin-
gere, nefarium est. To deuise such
an image of God, it is abomina-
ble. Theodorus the Bishop of An-
cyrā saith, Sanctorum imagines &
species ex materialibus coloribus
formari minimè decorū putamus:
manifestum enim est, quod vana sit
huiusmodi cogitatio, & diabolicę
deceptionis inuentum: **We thinke**
it not conuenient, to paynt the
images of saintes wth materiall or
earthly colours: for it is euident,
y^t it is a vayne imagination, & the
procure

procurement of y^e Deceytfulnes of
 the deuill. To like purpose writeth
 Epiphanius, Estote memores dile-
 cti filii, nec in ecclesias imagines in-
 feratis, neque in Sanctorū cōmite-
 riis eas statuatis, sed perpetuò cir-
 cumferte Deum in cordibus vestris.
 Quin etiam neque in domo com-
 muni tolerantur. Non enim fas est
 Christianum per oculos suspensum
 teneri, sed per occupationem men-
 tis: **O**y deare childrē, be ye mind-
 ful, that you bring no images in-
 to the churches, & that you erect
 vp none at the burials of the
 Saints, but euermore cary God
 in your heartes, nay, suffer no
 images to be, no not in your pri-
 uate houses. For it is not lawfull
 to leade a Christian man by his
 eyes, but rather by y^e studie or ex-
 ercise of his minde. For this cause
 Epiphanius sayth, The superstiti-
 on of images is vnfit for y^e church
 of Christ. It is a worlde to see,
 how

Marke wel

how wel fauouredly, and howe
towardly touching religiō, these
men agree with the fathers, of
whom they vse to haunt. They
bee your owne good, and yet you
see, how they speake against your
images. If time should permit, I
were able to recite many such
places out of the fathers, in con-
futation of your worshipping
such vaine images. You doe not
onely allowe images to be had in
churches, but also you cause them
to be deuoutly and reuerently ho-
noured, and that with the same
honour that is due to God him-
selfe. One of the Bishops of the
council of Nice sayth, Venerandas
imagines recipio & adoro, & id
perpetuū docebo : I receiue and
worship y reuerēt images, & this
wil I teach. Another saith, Sacras
imagines perfectē adoro. Qui verō
secus confitetur, eos anathematizo.
I do perfectly adore the holy ima-
ges,

ges, and I accurse all them that
hold the contrary. Another saith,
Non sunt due adorationes, sed vna,
ipsius imaginis, & primi exemplaris, cuius est imago: There be not
two knyds of adoration, but one,
which is as well dewe to the
image, as to the paterne of the
image. Saint Augustine sayth,
Sic omnino errare meruerunt, qui
Christum & Apostolos eius non in
sanctis codicibus, sed in pictis pa-
rietibus quesierunt, nec mirum, si a
pingentibus fingentes decepti sunt:
So were they worthy to bee de-
ceiued, that sought Christ and his
Apostles, not in the bookes of
holy Scripture, but in paynted
walles. Neither may one mar-
uaile, if the seyners by Paynters
were deceiued. The old father E-
piphanius sayth, It is a horrible
wickednes, and a sinne not to be
suffered, for any man to let by a-
ny picture in the church of the
christians,

August. de
consensu E-
uangel. lib.
3. cap. 20.

In Epist. Io-
an. Episcop.
Hier.

christians, yea though it were
the picture of Christ himselfe: yet
 you store all your Temples, and
 eche corner of them with paynted
 and carued images, as though
 without them religion were no-
 thing worth. Thus (good brethre)
 you see both scriptures & fathers
 against you. Forsake then your
 worshipping of images. Nowe
 will I speake a litle, after what
 maner they worship images at
 Rome. I haue seene, and so haue
 you, that on euery altar in Rome,
 there are set vp either Idols oz
 images. In S. Peters church,
 they haue the image of S. Peter
 in brasse, holding out his finger to
 blesse them as they passe by: be-
 fore the which image the people
 fall downe, and make their pray-
 ers vnto it, kisse his foote, and
 touch it with their Beades. I
 would aske you once again, why
 they paynt God the Father, and

God y^e holy Ghost. Euen because
 lay men (when they see God to
 haue a body) shoulde thinke God
 the father, & God the holy Ghost
 to be men, as we be. Their priests
 in Italie for the most parte are
 altogether vnlearned. I Deman-
 ded of some of these Italian
 priestes in the Italian tongue,
 whether God the father and God
 the holy Ghost had bodie. They
 answered, Nea. Wel then, seeing
 their priests are ignorant in these
 thinges, you may perswade your
 selues that the simple countrey-
 men are likewise ignorant. Fa-
 ther Pais reader of scholasticall
 diuinitie at Rome, in the Romane
 colledge (being demanded of
 Doctor Allen) whether it was
 as lawfull to worship the thing
 that represented, as well as the
 thing that was represented by
 the Image: This graue & lear-
 ned Father answered, it was
 lawfull

lately the Popes scholer.

lawfull to worshop the tymber,
whereof the Image was made.
If this be not idolatrie, that a mā
should worshop that thing which
is more fit for the fire or for some
other purpose, then to be worshop-
ped, thē there is no idolatrie wor-
thy to be named at al. Thus much
briefly touching images. God
giue you a heart to conceiue the
truth. You worshop the pillar vpon
the which the cock crew, whē
Peter denyed his master Christe.
Why do you thus? What, doe you
make the cocke a saint? The Ro-
manes haue made them a cratch
or manger, representing the ore &
the asse, & also the byrth of Christ,
to the which workmanshippe of
man, they fal down and worshop.
Can you shewe me a reason, why
you shoulde kneele before these
stones, or why you shoulde kisse
them, and touch them with your
beades? What, haue you canoni-

zed the ore and the asse Saints, &
 doe you saye in your Letanies,
 Sancte bos, & Sancte Asine orate
 pro nobis: Saint ore and Saint
 Asse, pray for vs: why do ye wor-
 ship the thirty pence, which Ju-
 das tooke to betray his master
 Christ? what, doe you count the
 thirty pence holy Reliques, for y
 Judas had them, or for that they
 came from y chief priests? what,
 do you make Judas the traytour
 a Saint, or y chiefe priests of the
 Scribes and Pharises holy me?
 The reliques of Saints are wor-
 shipped, as bones &c. they fall
 downe likewise on their knees
 before them, they crye vnto them,
 they touch the bore with their
 beades, they see not the bones be-
 ing wrapped in silke, and put in a
 bore, or in the altar, in boards, or
 in Christal. The beades touch not
 the bones, but the outward bore.
 The priest may beguyle the peo-
 ple,

lately the Popes scholer.

ple, putting in the bore the bones
of a dead horse, or the head of a
fore, in stead of y^e Saints bones.
For the people seeth not what is
in the bore, or wrapped in silkes:
why doe the poore men for the
asses bring offrings to stations,
as candels, torches, and such like?
And why do the poore Romanes
bring their asses to Churches, &
cause the priestes to say a fewe
prayers ouer them, and sprinkle
holy water vpon the? Belike, they
thinke to get a roome or place in
heauen for them, & so to ryde vpon
Asses in heauen, or else to get in-
dulgences of the Pope for their
asses. In deede they are (as the
Prophet David sayth) sicut equus & mula quibus non est intellectus: Psal. 32. 9.
They are like horse & mule, who
haue no vnderstanding. If I
should recite all those Idolatrous
practises, which I haue seene at
Rome, a whole day were not
sufficient

Gen. 19. 5.

f

sufficient to tell them: but by these few things layd downe, you may gather the rest to be as bad, or rather worse. Now I will speake a litle of the wickednesse of Rome, which you count holinesse, and make our Englishmen that were neuer there, beleue so. First I wil begin with your Cardinals, the pillars of your Church. Haue they not beautifull boyes, with whom they commit the sinne of Sodom, as I haue heard by the Romanes, and by a Gentleman who serued to Cardinal Sforzie, who trauailed by land with me, from the citie Ancona to Venice? Haue not these yong Cardinales pretie wenches in their palaces, whom in the day time they cal either their sisters or cousins, & in night time make them either their bedfelowes or cōcubines? And do you not knowe, howe that there was a yong Cardinall a Prince, burnt

lately the Popes scholer.

burnt at Rome not long since, by
a common queane of the stewes,
& toke from her the french dileate,
wherwith he dyed miserably? Do
not your priests at Rome, with-
out shame & punishment, openly
in the sight of all men goe to the
stewes? I haue seene them with
mine eies, (as I walked y^e streets)
embracing the Queanes. O if a
minister heere in England should
commit such abomination, and
scape unpunished, howe woulde
you cry out against him and a-
gainst the Magistrates! Yet to
see your owne priests so to doe, &
your Magistrates to suffer it, you
holde your peace, you seeme to al-
lowe it. What shall I speake of
your Monkes? Was there not at
Rome a whole monastery of such
as beare a siluer crosse in their
hands, & are apparelled in blewe,
full of women, that went in habit
of those monkes, and were they

not spied at the last, and escaped
 unpunished? Be these the holy mē
 that haue renounced the world,
 and haue bowed chastitie? Now
 of the lay men, because I will
 not stand to discourse vpon euery
 thing that I recite. How doe the
 citizēns liue? Was there not late-
 ly a great rich citizen, that had a
 place to the which resorted many
 yong Romane Gentlemen, who
 committed the sinne of Sodom
 one with another, and were they
 not spied out at the last, and did
 not they all scape punishment, ex-
 cept one poore man which dyed
 for all? And did not the Romanes
 saye, that he dyed wrongfully, for
 that the sinne of Sodom was
 but a tricke of youth? Count you
 me that a light offēce, that cryeth
 vp to heauen to God for venge-
 ance? Moreover, haue not y^e Ro-
 manes fire streetes full of Curti-
 zants, and harlots, who pay a
 peerch

Gen. 18. 20.
 & 19. 13.

lately the Popes scholer.

peerely tribute to the Pope? And
be there not throughout al Rome
Queanes, who lay out of their
windowes carpets, and their
gownes, which is a signe to them
that passe by, that there they may
haue a woman for money? At
Shrouetide, what horrible abu-
ses are there practised at Rome
without punishment! Doe not
men go in womens apparell, and
women in mens apparell? The
Gentlewomen out of their win-
dowes throwe rosewater, which
is a token to them that passe by,
that there they may defile their
bodies one with another. What
murther is there, insomuch, that
no mā can sit in his wagon with-
out daunger of his life? These
words of Petrus Bembus are true,
Roma est sentina pessimorum ho-
minum: Rome is the sinke of pe-
stilent varlets. I would not for a
great deale of money, but that I
had

had seene Rome: otherwise I
should haue stood in doubt, lest I
had misreported ought of them,
but what I sawe, y^e speake I, and
testifie, and cry with Mantuan,

Vivere qui sancte cupitis, discedite Roma:

Omnia cum liceant, non licet esse bonum:

Be y^e desire to liue godly, Depart
fro Rome: for when al things are
lawful there, it is not lawful to be
honest. Peraduenture now, you
will say y^e the Pope is a holy man.
Although I am indebted vnto
him 50. or 60. li. in money, yet wil
I not, neither can I but speake
the trueth of him, vnlesse I should
sinne, (which God forbid.) Hath
not this Pope, at his haven citie
Ancona, prised & taken away the
marchandize of the Turkes mar-
chants, for that one of the Turkes
had offended one of his seruants?
The Pope perceiuing the mar-
chandize to bee of great valewe,
tooke an occasion thereby to de-
priue y^e marchants of their mar-
chan

chandize. The emperour of the
 Turks wrote a letter to y^e Pope,
 desiring him to restore the goods
 againe to his marchants: y^e Pope
 refused so to doe. Wherefore the
 Christian marchants were in like
 sort dealt withal at Constantino-
 ple. At Macerata, the Pope put a
 County out of his possession, and
 gaue it to his own sonne James,
 whom (of a begger) he hath made
 a Marques, able to spend by the
 yeere, thirty thousande crownes,
 and is richly married to a Dukes
 daughter: He gaue the countie for
 his possession, not halfe so much
 as it was worth. There was also
 a monke, who came from the In-
 dians, who at Venice refused a
 hundred thousand crownes, for
 two precious stones which hee
 brought with him, who thinking
 to please this Pope now liuing, &
 to get a greater rewarde, presen-
 ted the precious stones before this
 Pope Gregorie, who taking the
 gemmes

gemmes or precious stones, in
steade of reward, committed the
Monke to prisō, alledging nothing
against him but this, that hee for-
sooke his cloyster, or monasterie.
Master Allet (whom you know)
hath reported this to bee true: for
he knewe this sayd Monke, as he
reported to two Gentlemen of y^e
North that had byn at Hierusa-
lem, and to mee, and to three
other scholers. Thus much tou-
ching his iniquitie. Nowe I
will not speake of the Popes
pontificalitie, howe hee is carped
on mens shoulders, how the peo-
ple kneele before him, howe the
trumpets sound, how y^e ordināce
or double canons are dischar-
ged, and howe the people cry out,
Viuat papa Gregorius: (Let our
dissembling Antichrist) Let Pope
Gregory liue and reigne ouer vs.
You saie (my brethren) y^e there
is a purging place for the soules
after

after this life, wherein they abide
and suffer the selfe same punish-
ment which is in hell, and are in
no better case (to speake of the tor-
ments) then they of hel. But here-
in they are farre happier then the
damned, for that they of purga-
tozy are sure to be saued, and they
of hell, are sure neuer to finde end
of their miserable condition. You
say, that such as be in purgatorie,
may be released, and deliuered to
heauen, by the praiers and dirges
of such as be on earth. That there
is such a place named as Purga-
torie, you seeke to proue by the
Scriptures. First out of þ booke
of þ Maccabees, where it is read,
that good and profitable it was
to pray for the dead. From hence
you go to Zacharie the Prophet,
where it is said in the ninth chap-
ter, *Eduxisti vinctos tuos de lacu,*
in quo non erat aqua: Thou hast
deliuered thy prisoners out of the
Dungeon

dungeon wherein there was no water. Also in Ecclesiastes the 4. De carcere atque catenis interdum quis progreditur ad regnum? Who at any time commeth from prison, and from fetters vnto the Crowne? You alledge the Psalm, Transiuius per ignem & aquam, nosque in refrigerium eduxisti: We haue passed both fire and water, and thou hast brought vs to a refreshing place. Out of the newe Testament you bring this place, where it is said, that the sinne of the holy Ghost is not forgiven, neither in this worlde, neither in the worlde to come. Ergo (say you) in this life sinnes are forgiven, & also in the life to come. And out of Saint Matthewe you object, Take him, and binde him hand and foote, and cast him into utter darkenes, and there let him stay vntill hee hath payde the uttermost peny. Ergo (say you) he meaneth

meaneth Purgatorie. Alſo you
 object the hiftorie of Lazarus
 and the rich glutton. You al-
 ledge moreover this place of the
 Apocalypſe, where it is ſayd, that
 nothing impure and defiled with
 ſinne, ſhall bee admitted to that
 holy citie of the Lorde. And you
 thinke that theſe wordes of S.
 Paul doe ſerue to your purpoſe,
 that al knees muſt bowe to God,
 that be in heauen, in earth, and
 vnder the earth. Finally, you
 bring forth this place of the A-
 pocalypſe, that euery creature in
 heauen, in earth, and vnder the
 earth giueth prayſes vnto the
 Lord. You thinke that theſe, and
 ſuch like places of Scripture doe
 make greatly for your purpoſe.
 But it is knowen, that amongſt
 you Papifts there be diuers opi-
 nions touching purgatorie. Some
 ſay that it is a true opinion, and
an article of our fayth, to teach,
 and

and beleue, that there is a purgatory: Others there be, who not so firmly and constantly affirme the same, but they either suspect, or thinke \hat{y} there is such a place. First, I will shewe, that Purgatorie belongeth not to any article of our faith, neither is it a necessarie thing to bee credited. Secondly, I will declare, whether the suspicion and opinion of purgatory standeth with reason, and is iust. I answered vnto them, which say it is a necessary opinion, and an article of our fayth, to acknowledge that there is a purgatorie: If it were a certaine and firme article of our faith, it should then most euidently so appeare out of the testimonies of the scriptures. For we do not descend into their sentēce, which be fathers, or will make men the authours of the matters of religion. It should be a reproch vnto the holy Ghost,

if

lately the Popes scholer.

if we should perswade our selues,
that whatsoeuer they write, doth
tend to our saluation, and that
the saluation of our soules doeth
stand vpon their wordes. What
thing soeuer apperteyneth to our
saluation, the same by the vertue
of the holy Ghost is expressed in
the Scriptures. Saint Paul to
Timothie saith, that the whole
scripture is giuen by inspiration
of God, and is profitable to teach,
to conuince, to correct and to in-
struct in righteousness, that the
man of God may be absolute, be-
ing made perfect vnto all good
woorkes. If you doe contend
to set forth any good woorkes, or
any thing necessary to be credi-
ted, which may not be confirmed
by the scriptures, I would take
that to be neither good, nor profi-
table, if the Scriptures doe not
plainly allow the same. We must
not beleue your wordes to bee

2.Tim.3.
16,17.

I

true,

true, whereas you say, The Apostles haue not taught all things, which touch the saluatiō of man. This will I graunt in politicall, but not in spiritual matters, that it should be true, which you saye, that all things are not conteyned in Scriptures, which belong to the gouernement of a common weale. But to proue that s^criptures wrote sufficiently touching our soules health, Tertullian in libro de p^rescript. sayth, Fœlix ecclesia cui totam doctrinam Apostoli cum sanguine profuderunt: Happy is that church which hath receiued the whole doctrine confirmed with the bloud of the Apostles. Our sauour Christ saith, Quę audiui a patre meo, omnia feci nota vobis: Those things which I haue heard of my father, I haue reuealed vnto you. Moreover, that I may returne to my matter, often it is doubted of Purga-

Tertul. de
p^rescrip.

Purgatory. The Greeke church
in the council of florentine long
stoode in doubt. And the common
places of the scripture, which are
brought forth, to proue this opi-
nion, let them expound them no
otherwise then the proper and
labofull interpretation doeth re-
quire, and there shall then bee left
no place to proue Purgatorie.
Saint Cyprian in his first trea-
tise against Demetrian saith thus,
After we be once departed out of
this life, there is no more place of
repentance, there is no more ef-
fect or working of satisfaction, life
is here either lost or wonne. Ever-
lasting saluation is here prouided
for, by y^e due worshipping of God
and the fruites of fayth. Saint
Augustine saith, de ciuitate Dei.
lib. 21. cap. 13. Quidam nullas pæ-
nas nisi purgatorias volunt esse post
mortem: Some men wil haue no
punishment to be after death, but

1. Cor. 15. 29

“
“

Concil 3.
Can. 6.

onely the paynes of Purgatory.
Euen in Pauls time there were
some, that being aliue, were bap-
tized for the dead. And by the
Council of Carthage. 3. canon 6.
it appeareth, there were some
blessed to thrust the sacrament into
the mouth of the dead body, mea-
ning thereby (as it maye bee
thought) to procure some reliefe
of the soule: The words be these,
Placuit vt corporibus defuncto-
rum Eucharistia non detur. Di-
ctum est enim a domino, Accipite,
& edite: Cadauera autem nec acci-
pere possunt nec edere: We thinke
it good, that the Sacrament be
not giuen to the bodies of y^e dead.
For our Lorde sayeth, Take and
eate: but dead bodies can neyther
take, nor eate. These were aunci-
ent errours in olde time, as it is
easie to be seene. Als for the fanta-
sie of purgatorie, it sprang first
from the heathen, and was recei-
ued

lately the Popes scholer.

ned amongst them in that time of
darkenelle, long before the com-
ming of Christ, as it may plainly
appeare by Plato and Virgil. Plato
in Timæo. Virgil. Aeneid. 6. in
whom you shal finde Described at
large, the whole common weale,
and all the orders and degreces of
Purgatorie. Saint Augustine
de ciuitate Dei, lib. 7. cap. 7. sayeth,
The olde heathen Romanes had
a sacrifice, which they called, Sa-
crum purgatorum: A purgatorie
Sacrifice. You will say, The A-
postles of Christ haue taught vs
purgatorie, (not by any worde
that euer they wrote, but) by tra-
ditiō. This is as true, as that S.
Peter sayd Masse in Rome with
a golden Cope, & a triple crowne,
vnlesse perhaps some man will
thinke, whereas S. Paul sayth,
Homines priuati veritate, existimā-
tes questum esse pietatem: They be
men boide of trueth, thinking

J.iii. that

2. Pet. 2. 3.

that their gayne is godlinesse : or
 whereas Saint Peter sayth, Per
 auaritiam fictis sermonibus nego-
 ciantur de vobis : Through coue-
 tousnesse, by feyned talke, they
 make sale of you : that by these
 words, they gaue vs warning of
 the very fourme and doctrine of
 your purgatorie : for better au-
 thorities then these be I reckon,
 you can lightly finde none. And
 whereas you tell vs out of some
 heathenish fantasie, that sinnes
 can not be washed away, but by
 long space of time, and payne in
 purgatory, Saint Cyprian saith,
 “ In eodem articulo temporis, cum
 “ iam anima festinet ad exitum, & e-
 “ grediens ad labia expirantis emer-
 “ serit, pœnitentiã clementissimi Dei
 “ benignitas non aspernatur, nec serũ
 “ est, quod verum est: In that very
 moment of time, euen when the
 soule is ready to passe, and is euen
 at the lippes of the partie ready
 to

to yeelde by the spirite, the good-
 nesse of our most mercifull God
 refuseth not repentance, & what-
 soeuer is truely done, is neuer too
 late. **Saint Chrysostome** sayeth,
 Latro in cruce, neque vno die opus „
 habebat. & quid dico vno die? Ne- „
 que breui hora: tanta est Dei erga „
 nos misericordia: **The thiefe on the** „
crosse needed not so much as one
daye to repent himselfe. What
 speake I of one day? No, he nee-
 ded not one houre: so great is the
 mercy of God toward vs. **Saint**
August. Epist. 80. sayeth, If any
 man depart hence without repen-
 tance, Imparatum inueniet illum „
dies Domini, quem imparatum in- „
 uenerit sue vite huius vltimus dies: „
 Him shall the daye of the Lorde
 finde vnprovidd, whom the last
 daye of this life findeth vnprovi-
 ded. **Saint Ambrose** sayth in his
 booke de bono mortis, Qui hic non „
accipit remissionem peccatorum, „

ibi non erit: He that here in this
 life receiueth not remission of his
 sinnes, shal not be there. And S.
 Hierome in Lamentationes Ierem.
 lib. i. cap. i. Thou shalt not goe
 forth thence, vntill thou haue
 payed y last farthing, sayth thus,
 Significat semper non exiturū esse,
 quia semper soluat nouissimum
 quadrantem, dum sempiternas pœ-
 nas terrenorum peccatorum luit:
 Christes meaning is, y he shal ne-
 uer come out, for that he must e-
 uermore paye the last farthing,
 whyles he suffereth euerlasting
 punishment for his sinnes com-
 mitted in this worlde. So sayeth
Saint August. de sermone Do-
 mini in monte, lib. i. Donec soluas
 nouissimum quadrantem, mirror, si
 non eam significat pœnam quæ vo-
 catur æterna: Vntill thou pay the
 last farthing, I maruaile, but it
 meaneth that payne, which is
 called euerlasting. Hereby, my
 brethren,

lately the Popes scholer.

brethren, I thinke it may partly
appeare, that you maintaine your
paynted fyre and paper walles,
with painted authorities and pa-
per reasons. Verely the Christian
people of the East church of God,
which sometime was as great &
as famous as the Church of the
West, notwithstanding they be-
leeued in God, and his Christ, &
knewe there was both hell & hea-
uen: yet in your Purgatory they
had no skil. One of your Doctors
saith, *Alphonfus de harefibus lib. 8. c.*
de indulgentiis. Vsque in hodiernū
diem Purgatorium non est a Gracis
creditū: Until this day, of the Gre-
cians, or of the East church, Pur-
gatory was neuer beleued. Ther-
fore you can not iustly say, & your
fantasie herein was euermore ac-
counted vniuersal, or catholique.
Augustine in Psal. 85. in deede
sometime sayeth, There is such a „
certaine place, sometime he deny- „
eth

“ eth not but there may bee such a
“ one, sometime he doubteth: some-
“ time againe hee vtterly denyeth
“ there is any at all , and thin-
“ keth that men are therein decei-
“ ued, by a certaine naturall good
“ will they beare their friendes de-
“ parted. But yet of this one er-
“ rour hath there growen by such
a haruest of those masse mongers,
that the masses being sold abroad
commonly in euery corner, the
Temples of God became shoppes
to get money, and silly soules
were borne in hand, that nothing
was more necessary to be bought.
In deed there was nothing more
gainefull for these men, then to
sell masses for the dead. Your
“ owne Roffensis sayeth , Nemo
“ nunc dubitat Orthodoxus , an pur-
“ gatorium sit, de quo tamen apud
“ priscos, vel nulla, vel quam rarif-
“ sima fiebat mentio : sed & Grecis
“ ad hunc vsque diem non est credi-
tum,

lately the Popes scholer.

rum, quamdiu enim nulla esset cura,,
de purgatorio, nemo quæsiuit indul-,,
gentias : No Catholique man,,
nowe doubteth of Purgatory,
wherof not withstanding among
the auncient fathers, there is
eyther no mention at all, or very Marke we N.
seldome, yea euen vntill this day
the Grecians belceue it not, for so
long as there was no care of pur-
gatory, no man sought after par-
dons. So much for Purgatory.
Nowe I thinke it not amisse (my
brethren) somewhat to speake a-
gainst your praying for the dead.
First I wil disproue your praying
for the dead by scriptures. Then
after, I will confute the same by
the authoritie of the Doctours.
To beginne with Scriptures,
I cite the 2. of Samuel 12. 22.
While the childe was yet aliue,
I fasted and wept, for I sayde,
who can tell, whether God will
haue mercy on me, that the child
may

may liue? But nowe beeing
Dead, wherefore shoulde I nowe
fast? Can I bring him againe
any more? I shall goe to him,
but hee shall not returne to mee.

“Psalme 49.7. A man can by no
“ meanes redeeme his brother, hee
“ cannot giue his ransome to God,
“ so precious is the redemption of
“ their soules, and the continuance
“ for euer. Ecclesiastes 9.5. The
“ Dead knowe nothing at all, ney-
“ ther haue they any more rewarde,
“ for their remembrance is forgot-
“ ten, and they haue no more porti-
“ on for euer, in all that is done vn-
“ der the Sunne. All that thine
“ hande shall fynde to doe, doe it
“ with all thy power: For there is
“ neyther worke, nor inuention,
“ nor knowledge, nor wisdom in
“ the graue whither thou goest. Al-
“ so 1. Thessalon. 4. I woulde not
“ haue you ignorant, brethren, con-
“ cerning them which are asleepe,
that

lately the Popes scholer.

that you sorrowe not euen as o- 1. Theſ. 4. 13.
thers which haue no hope: for if „
we beleue that Iesus is dead, & „
is riſen, euen ſo them which ſleepe „
in Iesus, will God bring w him. „
Wherefore comforte your ſelues „
one another with theſe woordes. „
Thus much for ſcripture. Nowe
will I alledge the ancient testi-
monies of the Fathers. Cyprian Cyp. ſermon
de mort.
in his ſermon of mortalitie ſayth
thus, Seeyng that we knowe, „
that our brethren, which bee de- „
liuered out of this worlde, by the „
hande and calling of the Lorde, „
are not loſt, but ſent before: wee „
muſt not here take on vs blacke „
gownes, ſyth that they haue al- „
ready there put on whyte gar- „
ments: we muſt not giue occa- „
ſion vnto the Paynims, that they
may deſeruingly, and by good
ryght blame vs, or lay to our
charge, that we doe lament, and
bewayle them, as perſhed and
loſt,

lost, whome wee doe affirme to
 liue with God, and so to proue
 with the testimonies of our
 hearts, and breake the same faith
 that we doe professe and set forth
 by our communication & talke.
 “ Againe hee in his first treatise a-
 “ gainst Demetrian, When we bee
 “ once departed out of this life,
 “ there is no more place of repen-
 “ tance, there is no more effect or
 “ working of satisfaction, life is
 “ here eyther lost or wounne, euer-
 “ lasting saluation is here provided
 “ for by the due worshipping of
 “ God, and the fruites of faith: then
 “ we shall bee without the fruite of
 “ repentance, & grieve of payne. In
 “ vaine shall weeping bee, & prayer
 “ shal be of no force or effect. Augu-
 “ stine in his first booke and 12.
 “ chapter of the time: Therefore all
 “ these thinges, that is to wit, the
 “ looking vnto the corpes, or caring
 for

August.
 De temp.

lately the Popes scholer,

for it, the conditiō of the burying, „
and the pompe of the funerals, „
are rather for the comfōrte of the „
liuing, then for the ayde and helpe „
of the dead. If costly and preci- „
ous burying doe profite the vn- „
godly, vyle burying, and none at „
all shall hurt and hinder the god- „
ly. The multitude of seruants „
did in the sight of men make ex- „
cellent and glōrious funerals vn- „
to that rich man that was all clo- „
thed in purple: but the ministe- „
ry of Angels made much more „
excellent and noble funerall in the „
sight of God, vnto the poore silly „
creature that was ful of skabbes, „
blaynes and sores: for they did „
not lay him in a tombe of marble, „
but did cary him into the bosome „
of Abraham. Likewise in his „
fyrst treatise vpon the Epistle of „
John, whereof doe Schismes „
come? Hereof they come, when „
men say, We are righteous, we „
doe

Doe pray, we doe obtaine. Hierom in his 13. quest. and 2. chap.
 “ We knowe that in this worlde
 “ wee can be helped one of ano-
 “ ther, eyther with prayers, or
 “ with counsell: but after wee bee
 “ once before the iudgement seate
 “ of Christ, neyther Job, Da-
 “ niel, nor Noah be able to pray for
 “ any body, but euery man shall
 “ beare his owne burthen. The
 counsell of Toledo. 3. cap. 22. 23.
 qu. 2. cap. qui diui. We doe bidde &
 “ commaunde, that they which de-
 “ part out of this life by the diuine
 “ calling of the Lorde, bee carped
 “ forth to their graues, onely with
 “ Psalmes: for we doe altogether
 “ forbid y^e same prayer of funerals,
 “ that they be wont to sing com-
 monly for the dead. Item senten.
 4. distinct. 45. Neque. Hee that
 prayeth for a Martyr, doth wrog
 vnto the Martyr. Against pray-
 ing for the dead, I thought it
 sufficient

lately the Popes scholer.

sufficient to speake thus much.
Nowe I will speake a worde or
two of praying to Saintes. First
the Scripture forbiddeth it: for
it is written, Psalm 80. 11. Give
vs help against trouble, O Lord,
for vaine is the helpe of man.
Psalm 115. 17. The dead praise
not the Lorde, neyther they that
goe downe into the place of si-
lence. Esay 63. 16. Doubtlesse thou
art our father, though Abraham
be ignorant of vs, and Israel
knew vs not, yet thou, O Lord,
art our father, and our Redec-
mer. Nowe for the fyrst. If the
helpe of man bee in vayne, why
then do you pray vnto Saintes?
And, If the dead praise not the
Lorde, to what ende then should
they be prayed vnto? If Abraham
and Israel (who were counted
holy in the sight of God) knewe
not of them that were in earth,
shall wee thinke that other
k Saintes

Saintes haue preeminence aboue the rest? No, no, we deceiue our selues, and the trueth is not in vs. Iere. 15. 1. Though Moses and Samuel stood before mee, yet mine affection coulde not bee towardes this people. Thus sayeth the Lorde, Cursed be the man that trusteth in man, and maketh fleshe his arme, and withdraueth his heart from the Lorde. Ezechiel 14. 14. Though these thre men, Noah, Daniel, and Job were among them, they shoulde deliuer but their owne soules by their righteousnesse, (sayeth the Lorde) yet I am the Lorde thy God, which brought thee from the land of Egypt; and thou shalt know no God but me, for there is no Sauour besides me. Esther 14. 3. O my Lorde, (thou onely art our King) helpe me desolate woman, which haue no helpe but thee. Matth. 11. 28. Come

Come vnto mee all pee that are
weary & laden, & I will ease you.
John 14. 6. Iesus sayde, I am
the way, and the trueth. No man
commeth vnto the Father, but
by mee. To the first. If Gods
wrath kindled against his peo-
ple coulde not be pacified at the
intercession of Moses and Sa-
muel, who were Saintes, howe
can you perswade your selues,
that Saint George or Saint
Gregory, or any other Saint
may be heard of God praying for
you? To the second. Here is com-
mination of God pronounced a-
gainst them that put their trust
and confidence in man. But you
put trust & confidence in saintes,
who interpretiuely bee men. Ergo
this curse toucheth you. These
holy men, Noah, Daniel, and
Job can doe no more but saue
their owne soules, they can not
with their prayers procure the
saluation

I

2

saluation of other mens soules.
These three were Saintes, and
in fauour with God, as others
be, they had the viewe of the glo-
rious maiestie of God as others
haue: Ergo I inferre, If there
coude no helpe be found in them,
then you may be assured, no helpe
is to be founde in others. To the
3 thirde. God telleth vs there is no
other Saluation besides him,
but you (my brethren) hope to bee
saued through the clemencie of
your Patrones that be Saynts:
wherefore I conclude, that you
breake the commaundements of
GOD, when hee sayeth that
none can saue you, but hee alone.
4 To the fourth. The desolate
woman tooke GOD onely to
bee her king, (& not some Saint
or other) her shield, her buckler,
her defence, her comforter & hel-
per. In this her distresse & neede,
she ranne not vnto some Saint
to

lately the Popes scholer.

to craue helpe at his handes, but
vnto God himself, who was most
ready to graunt her requestes.
Therefore you are much to bee
blamed, that you will not follow
the allowable exāples of others.
To the fift. Chzist biddeth vs, 5
when wee are driuen to anye
straights, or are grieved w any
kinde of troubles, to make our
praiers vnto him, and not vnto
Saints, for he maketh no menti-
on thereof: and hee promisseth
that our petitions shall be accep-
table in his sight. Seing that of
his bountifulnes hee willeth vs
to come vnto him, why come you
not to him, why goe you vnto o-
thers? O stubburne and froward
generation, O vnthankfull, and
disloyall subiects! You will not
come when as you are bidden,
you wil not receiue Gods gentle-
nes of himself offred, but seeke to
craue of his seruants, against his

6

will and pleasure. To the first. Christ telleth vs, that no man can come to y^e Father but by him. If no man can come to the Father, but by Christ, Ergo in bayne Do you then make your prayers vnto Saints. Act. 4. 12. Neither is there saluation in any other: for among men there is giuen none other name vnder heauen, wherby we must be saued. Rom. 10. 14. How shall they cal on him, in whom they haue not beleueed? James 1. 5. If any of you lacke wisdom, let him aske of God, which giueth to al men liberally. Euery good giuing, and euery perfect gift is from aboue, and cometh downe from the father of lights. You see in these places of scripture God telleth vs playnly, we cannot be saued (by any other, neither by this Saint nor that Saint) saue onely by Iesus Christ. Thus much out of the scriptures.

neither is there any other way to be saved
neither by any other Saint nor that Saint

scriptures. Now let vs see what the Doctors speake against your praying vnto Saints. First I wil begin with Augustine in his second booke and 8.chap.against the Epist. of Parmenian. Saint Paul maketh not himselfe a mediatour betweene God and the people, but requireth that they pray all one for another, being all the members of Christ. If Saint John would saye, This haue I written vnto you, that you sinne not, and if you sinne, you haue me your mediatour before God, and I will intreate for your sinnes, as Parmenian (the heretique) in a certaine place, made the Bishop a mediatour betweene God and the people: what good and faithfull christian man could abide him? Who would looke vpon him, as the Apostle of Christ? or rather Who would not thinke him to bee Antichrist? Also vpon

the 180. Psal. All praier, y^e is not
made vnto god by Christ, not on-
ly doth not put away sin, but also
is turned into sinne. Item in his
3. booke of freewil. Wee are not
cōmanded to goe to any creature
y^e we may be made blessed, but to
the creator & maker of al things,
of whom (if we be perswaded o-
therwise then y^e trueth is) we are
deceiued wth a damnable error. Itē
in his booke of y^e spirit & the soule,
29. cha. The soules of thē that are
dead, are there where they do not
see, neither heare what thinges
are done, or chaunce in this life:
Such is their care for the liuing,
that they know not what we do,
euen as our care is for the dead,
that wee knowe not what they
doe. Item, in his tenth treatise
vpon Iohn. My mother whome
you haue called blessed, therefore
is blessed, because she hath kept
the worde of GOD, and not be-
cause

lately the Popes scholer.

cause in her the word was made „
fleshe. Item, in his booke of the „
remission of sinnes, the 14. chap. „
The Apostle said truely, Bee you „
folowers of me, as I am of Christ „
He neuer durst saye, Bee you iu- „
stified of mee, as I am iustified „
of Christ. None is iust, but Christ „
iustifying. Therefore he sayd, He „
that belceueth in him that iusti- „
fieth the vngodly, his sayth is „
counted for righteousnes. Who „
is so bolde therefore to saye, I „
iustifie thee, which may not bee „
said of the Saints, but of the holy „
of holiest, & said, Beleeue in God, Ioh. 14. 7. „
beleeue also in me? Againe in his „
first treatise vpon the Epistle of „
John: From hence cometh „
schismes, when men say, We are „
righteous, we make holy the vn- „
holy, we doe iustifie the wicked, „
we doe pray, we do obtaine. Item „
in 84. treatise bpō John. Though „
we dye brethren for brethren, yet „
the

the blood of no Martyrs is shed
for the forgiuenesse of sinnes,
which thing Christ hath done for
vs. Ambrose vpon the 1. chapter
of the Romanes: But we obtaine
Gods fauour, from whome no-
thing is secret, as knowing what
euery man is meete to haue, wee
neede no spokesman, but a de-
uout minde, for whatsoener such
a one speaketh vnto God, God
wil answere him. Chrysost. in his
2. hom. of the woman of Canaan:
Tell mee woman, sith thou art a
wicked and sinfull woman, how
durst thou go vnto him? I know
(sayth shee) what I do. Beholde
the wisdom of the woman, she
prayeth not vnto James, she en-
treateth not John, she goeth not
vnto Peter: shee did not get her
selfe to the company of the Apo-
stles, shee sought for no mediator:
but for all these things, she tooke
repentance for her companion,
which

which did fulfill the roome and
place of an aduocate: and so shee
did goe to the high fountaine.
Item in his sermon of going for-
ward of the Gospel: There is no
need of a Porter, of a Mediator
or minister, no need of Aduo-
cates with God, nor of any run-
ning, and gadding about for to
speake sayre vnto other: for al-
though thou be alone, and with-
out an aduocate, and praye vnto
God by thy selfe, thou shalt ob-
teyne thy petitions. Cyrill in his
booke of right faith: He was ta-
ken by into heauen: but as God
he is shewed to graunt the petiti-
ons of them that worship him, if
they make their prayers in his
name. For why is it more meete
to giue Saints their asking, and
to graunt them their petitions,
then for him, which is onely by
his owne nature, a truely God?
Leo Bishop of Rome, in his 81.
Epistle:

Epistle: Although the death of many Saintes hath bene precious in the sight of the Lorde, yet the killing of no Innocent, hath bene the propitiation for the worlde. The righteous receiued, but gaue no crownes, and out of the valiantnes of the faithful are grauen examples of patience, not gistes of righteousnesse. For their deathes were euery one singuler to himselfe, and none of them did by his ende paye the debt of another, forasmuch as there is our Lord Christ, in whom all are crucified, all dead and buried, and raised vp againe. Erasmus in his booke called the Preacher: If a-
ny man lacke wisdom, let him
aske it of God, and not of the
Saints. So much against praying vnto Saintes. Here in the first parte of my declaration, I haue (as you knowe) declared a true report of the wickednesse of Rome:

lately the Popes scholer.

Rome: I beganne with the Cardinals lues , proceeded to the Priestes , Monkes , and citizens , and ended with the Pope. Seeing you know these reportes to be true, for your owne saluation returne to the trueth. Bee not obstinate and frowarde in your false opinion. You are courteously and gently intreated , yet are you neuer the better , but rather the worse, like Frogs that keepe a great crooking & sturre against the light of the Sunne: so do you against the glorious and comfortable beames of Christ his Gospel. Be satisfied with trueth, and abuse not the mercifull lenitie of our gracious Soueraigne , lest that the Lordes discipline be restored, which shall restraine your spreading poyson , and auoyde the hazard whiche otherwise should happen , not onely to the church of God amōg vs, (which might

The Recantation of I. Nichols,

might not thriue amidst such pestilent & cōbersome weeds) but euen to the endāgering (which the Lorde of glozie turne from vs) of this flourishing common weale, & her Maiesties most royal person, crowne & dignitie. Your malicious & cursed practises, as cocatrices, haue brought forth & hatched great dangers to y^e cōmon weale already. If you should be set at libertie, without recantatiō escape unpunished, winked at, fauoured and spared: greater mischiefes shal insue your treasonable practises, to y^e ruine and desolation of this blessed lande, which God of his mercie turne away from vs. What pestiferous bookes haue our English fugitiues thrust forth vnto vs, defacing Gods holy trueth, the Queene her royall Maiestie, many of her honorable counsell, and sundry of her louing and faithfull Subiects? Haue

lately the Popes scholer.

Haue thei not also procured Anti-
christ, Pope Pius Quintus, to exco-
municate our Redoubted Soue-
raigne, & al the that cotent them-
selues, christianly & quietly to liue
vnder her gouernment? But an
vnderferued curse hurteth not. A-
bout Midsomer last was twelue
month, they renued these bulles
of excommunication, grañted by
this Pope Gregory, vnder the co-
lor & name of Pius Quintus publi-
shed. There were fīue hundreth
copies printed at Rome, as two
of you (my brethre) can verifie the
same, and how they were publi-
shed, as I heard at Rome, in the
Englishe Seminarie at Rhe-
mes, and were put fast to pillars
in the citie. These Bulles of ex-
communication were scattered
thoroughout all Italie, Spaine, &
parte of Germanie. In these
buls of excommunication, (forsooth)
they haue discharged (if their dis-
charge shoulde bee credited) her
highnesse

highnesse Subiects from their
loyaltie & obedience to her Ma-
iestie, their natural Prince. Haue
not their Bulles pronounced her
Maiestie to be no lawfull Queen,
whom God hath placed ouer vs?
Haue not their attemptes bene
the seede of rebellion: and haue
they not caused, and doe cause to
this day, many to practise secret-
ly her graces destruction? One of
your Readers in Diuinitie posi-
tiue, I am certayne, before two
hundredth scholars, and not so
fewe, as one of you may testifie
the same, most impudently and
deuillishly spake, that it was law-
full for any man of worship in
Englande, to giue authoritie
to the vilest wretch that is, to
seeke the death of our soueraigne
Queene. But God who hath
defended her, still preserue her:
And then let K. P. who threat-
neth, and Antichrist, Pope Gre-
gory

tichrist, Pope Gregory an Itali-
 an borne in the citie of Bologna,
 who prouoketh, ioynetheir po-
 wers together: yet shee shall pre-
 uayle, to their shame, & to her ho-
 nour. Father Pais a Spaniard
 borne, Reader in scholasticall Di-
 uinitie in the Romane colledge at
 Rome, said in y^e presence of three
 hundreth scholars at least, these
 were his woordes, Bona Papæ
 voluntas trita & manifesta est, &
 eius crumena parata, sed R. P. aut
 metus subtrahit, aut potestatis defe-
 ctus vetat, vt suū, in Angliam exer-
 citum ducere non audeat. That is,
 the Popes good will is tried
 and knowne, and his purse rea-
 dy, but R. P. either feare with-
 draweth, or power forbiddeth
 him that hee dare not venter, to
 bring his Army of Souldiers
 into Englande. But least that I
 be too tedious to my hearers, of
 this first part I wil make an end,
 A beseeching

The Recantation of I. Nichols,

beseeching you my brethren to
become loyall and saythfull to
your naturall Prince, forsaking
your superstitious Idolatrie and
cursed religion, your pompous
glozie, and prowde hierarchie,
and thus much for the first part.

The second part.

Qui veniunt ad vos vestitu ouium, &c.
Which come vnto you in sheepes clo-
thing, &c.

In this place (being the second
part of my diuision) whē the ho-
ly Ghost biddeth vs: Beware of
false prophets, he addeth also a
note or marke, to know them by,
in these words: Which come vn-
to you in sheepes clothing. In
the first words, which come vnto
you, there is also giuen vs one
mark of a false prophet, & is, to go
before he be sent, in & last words,
In sheepes clothing, is shewed,
that when false prophets come,
it

lately the Popes scholer.

it is but wth flatterie & dissimula-
tion. For to come in sheepes clo-
thing: is nothing else, but to feine
himselfe a sheepe, that is, to make
thy selfe holy, whereas thou art
nothing lesse, to name thy selfe a
follower of Chyistes holy worde,
wheras thou art obedient to the
traditiōs of mē, to name thy selfe
a Prophet, whereas y^e art not, to
name thy selfe a teacher of the
trueth, wheras thou art a main-
tainer of lies: to resemble a sheepe
in outward shew, but inwardly
to be a fore. What a false pro-
phet is, you may know if ye reade
these places of scripture that fol-
low, to witte, Esa. 56. Ierem. 6. 23.
Ezech. 22. 34. Philip. 3. 4. and the 2.
to Timoth. 3. Titus 1. 2. Pet. 2. Luk.
16. Rom. 16. For whiles they giue
themselues vnto couetousnesse,
(and that vnder a colour of god-
likenesse,) what can otherwise fall
out, then that which S. Peter
A.ii. sayth,

2. Pet. 2. 1.

sayth, with fained wordes they
 shoulde make marchandize of
 Gods people. So did the false
 Prophetes amongst the Jewes:
 so did their sacrificers, Matt. 23. 5.
 with them, as our massmongers
 haue done with vs. what maner
 worshipping of God haue they
 feyned: what snares haue they
 laide: namely Indulgences, pur-
 gatorie, watchings, masses for
 the dead, workes of supereroga-
 tion, & in fine to that passe they
 brought it, that obscured y grace
 of our redemption, wherewith
 al such as belcue, by Iesus Christ
 are freely redeemed, and get e-
 ternall life. No man thinketh a-
 mongst the Papistes, but they ei-
 ther deserue eternall life (by rea-
 son of their owne workes:) or els
 if their outward workes fayle, to
 be damned for euer. This is y
 same diabolicall perdition, with
 the sway whereof, a great part of
 Christen-

lately the Popes scholer.

Christendome is caried headlōg.
And the cause hereof is, that men
haue ytching eares, and therfore
procure vnto themselves heapes 2. Tim. 4. 3.
of teachers, to feede their sonde
humors, men are highminded,
self willed, louers of themselves,
beyng wadded to their owne
wayes, and marryed vnto their
owne deuices, they leaue the law
of God, and follow after the tra-
ditions of men. What (I praye
you) is the cause, that there be so
many papistes in England? is it
not, because the true preachers
are not beleued? The trueth of-
fendeth them, the Scriptures
mislike them, they are delighted
with falsehoode, and content to
staye themselves vpon mens in-
uentions. Preceptes are giuen,
& yet the precepts of God are not
regarded, ensamples abounde,
and yet the ensamples of the con-
stant & faithfull martyrs of God

are derided and scoffed at, the
 wholesome counsels of the godly
 eyther are lightly contemned, or
 else heard with so small profite,
 that they enter in at the one eare,
 and goe out at the other. Is it
 then to be maruayled, if Christ
 suffer these pretended prophetes,
 (the Papists I meane) to seduce
 them from his trueth: reade 1. of
 the kings 22. 22. In Achab the
 like hath bene done before, and in
 Ezech. 13. 10. & 22. 28. we reade of
 them that buylded with vntem-
 pered mortar. Secing then that
 they will not giue credite vnto
 Gods worde, and therewith be
 contented, God is not to be bla-
 med, if (that these false prophetes
 deceyuing them with an out-
 ward shewe of holinesse) he giue
 them vp to strong delusions,
 that they fall from the trueth to
 error, from light vnto darkenes,
 from heauen to hell. Such as
 teach

teach them the trueth, are despised, and others that instruct them in the dregges of idolatrie, are esteemed and had in great reputation. These false prophets, that they may bring these carnal men vnto perfection: they tell them how their forefathers liued, whē they embraced papistrie, howe that in comming to Churches, they were very diligent, in worshipping of images they were deuoute, howe paynesfull in visiting holy places, howe liberall vnto the poore, howe mercifull to the afflicted, and lastly, howe carefull they were to keepe Gods commandements. Where be all these good workes (saye they) what is become of them? Nowe one man seeketh to beguile another, one man speaketh euill of another, their deuotiō to the church is waken colde, charitie towards the poore is more then frozen. &c.

And whereof (say they) proceedeth this heape of all mischiefe, the ripenes of this impietie what roote hath it, springeth it not from the corrupt doctrine of the newe fangled Preachers? Unto all these supposed cauilles, and most manifest slaunders (for other are they not, but slaunders and those meere supposed) I answer, whercas they speake of the godly liues of their forefathers (if their liues had bene holy) these their good works, whereof they boast, were not vndoubted markes of true religion. For reade the histories of the Gentiles, let the liues of the olde Philosophers both Greekes and Latines be perused: and it shall not bee able to be gaynesayed, that for the ciuill state of their life, and the morall vertues, they lyued as bp rightly as ever your forefathers did: yea, and that in such excellencie,

lately the Popes scholer.

lencie, that some of them were euen beautified by the names of the vertues themselves: as Socrates the Constant, Plato y religious, Regulus the promise keeper, Cato the sober, and such like: yet neyther did their liues proue their religion to be true, neyther was heauē able to be scaled by so short and weak a ladder. As for that they blame the liues of them that professe the Gospell, & thereupon inferre that they haue no true religion, they speake more (by their leaues) then trueth will warrant. For the imperfections of Gods children, and the sinnes of particular men, are not auailable to disherite them of true religion: as the Drunkennes of Noah, the incest of Lot, the adultery and murder of Dauid, the backsliding of S. Peter, &c do declare. Of whō to say they sinned, & they were not in the right way, were
to

Gen. 9. 2.
& 19. 33.
2. king. 11.
& 12.
Matth 26.
72. 74.

to conclude very impertinently,
 & without all rule of reason. Now
 whereas vpon this weake suppo-
 sall grounded vpon an vntruth, ye
 misreport of y^e preachers of Eng-
 land, saying, that they allow all
 licentiousnesse of life, it is cleane
 contrary, for they diligētly exhort
 the people to amendement of life:
 they condemne not good workes,
 no, they commend them highly.
 hercin truely you and they do dif-
 fer: they make workes to followe
 faith as the fruites, according to
 that S. August. sayeth, Opera se-
 quūtur iustificatum non præcedunt
 iustificandum: You make workes
 the grounde and faith the roose,
 putting the cart before the horse,
 and heate before the fyre. The
 Queene goeth before, & her hand-
 maydes folow, not that she is not
 able to go without them, but that
 as necessarily to the Maiestie &
 Royall port of a prince such atten-
 dance

August. de
 fide & ope-
 ribus. cap. 14
 & epist. 106.

dance is necessary: so is it in faith,
 and workes. you my brethren say
 that good workes are necessary,
 thereby to merite heauen and de-
 serue saluation. But as the scrip-
 tures are flat against you, euen so
 are the doctours also, none of the
 do beare with you, they all beare
 against you. We teach the people
 trueth, you fables. we preach
 faith, and yet exhorte vnto good
 workes, you seeke more for the
 huske then for the kernel. We are
 not such as Cardinall Hosius mis-
 deemeth vs to bee κακάγγελισαί,
 naughtie and euil preachers, nei-
 ther preach wee any thing that
 Gods worde aliotheweth not. How
 your Elders and our forefathers
 liued, it standeth you in hande to
 consider of: they put their sonnes
 into monasteries, & their daugh-
 ters vnto Nunneries, what they
 did they haue answered, if they
 did well, they are pardoned by
 mercie,

Rom. 10. 14.

mercie in the promise made vnto
 Abraham: if euil, no mā shal haue
 a crowne but hee that fighteth
 lawfully. yet herein ye offer them
 a great deale of wrong, that as
 blinde guides leading them into
 bypathes, robbing them of their
 inheritance, spoiling of the trueth
 of Gods worde, ye put the sheepe
 to answere for þ blindnesse of the
 shepheard. That they liued in ig-
 norance it can not bee denyed, it
 was not of faith, for it was not
 grounded vpon the writtē word
 of God: They did as they were
 taught, if they had bene taught
 better, better woulde they haue
 done, yet is it not fit þ we shoulde
 condēne any mans seruant whe-
 ther he stande or fall. Neither is
 their early rising to Mattens, to
 their Complyn at midnight, their
 going barelegged and barefoote,
 their fasting and wilful pouertie,
 their hard lying, their whippings
 their

lately the Popes scholer,

their going in sackcloth, their lōg
praying in the streetes, nor all o-
ther ſ like practises able to drawe
vs from the trueth. nay what wil
ye anſwere when God ſhall aſke
you, why did ye worſhip me with
mens traditions? who hath re-
quired this at your handes?
Reade the booke entituled, Hiero-
ſolomitani peregrinus, you ſhal
finde, that the Turkes liue more
auſterely in their Monasteries
and abroad, then euer any of you
did. It were too long to rehearſe
their outwarde godlineſſe, they
faſt and pray as you doe, they
build Temples, they maintayne
hospitals, they viſit the ſicke,
they pray in the night time more
then you doe, and the day tyme
they ſpend either in prayer, or in
ſome good worke. They clothe
the naked, ſeede the hungry, har-
bor the harborleſſe, they followe
you in al pointes of good worke,
yea,

Eſa. 10. 12.

Mat. 15. 9.

The Recantation of I. Nichols;

yea, and they farre surpasse you.
For prooffe hereof, I referre you
to the reading of their Histories.
yet will ye not say (I thinke) that
the Turkes for all their good
workes are like to bee saued. If
this were a good argument, & by
good workes men are saued: then
could I reason thus:

The Turkes do good workes,
But they which doe good
workes shalbe saued: Ergo the
Turkes shalbe saued.

And whereas you say, & they did
well which make their daugh-
ters Nonnes. For (say you) they
serue God and our Ladie: if their
seruice be good & commendable,
seeing that they attribute and
apply that vnto our Lady, which
(in Dauids Psalmes) is spoken
of God the father and the sonne,
iudge you. For when they pray,
they pray after this maner, In te
domina speraui, miserere mei do-
mina,

lately the Popes scholer.

mina, dixit dominus dominae meae,
fede mater mea a dextris meis, &c.
In thee O Lady haue I trusted,
O Lady haue mercie vpon mee,
the Lord said vnto my Ladie, sit
my mother at my right hand, &c.
In such sort, that these blasphemies,
which they call our Ladies
houres, were the chiefe deuotion
of thole that were most deuoute.
Nowe seeing the blessed virgin
was put in Christs place: I aske
what remayneth for him? and if,
because shee bred hym and bare
him, and brought him forth, she
accomplished y^e saluation of those
that cal^d vpon her, what then was
there, that he should Deliuer him-
selfe to death for vs? But let mee
(I praye you) speake a worde or
two, concerning the doctrine of
these false prophets, which tea-
cheth a man to be iustified by his
good workes. If I should iusti-
fie my selfe, myne owne mouth
shall

Iob. 30. shall condemne mee (saith Iob:)
for if I woulde bee perfect, mine
owne mouth shall condemne me,

Esa. 64. 6. we haue bene all as an vncleane
thing (sayth Esay) & all our righ-
teousnes is as filthy cloutes.
When yee haue done all those
thinges which are commanded:
(saith our Sauour) say the, we
are vnpofitable seruants, wee
haue done but y^e which was our
duetie to doe. And there is none

Rom. 3. 10. righteous, no not one: by the
worke of the lawe shall no flesh
be iustified in his sight, and all
these words come from y^e mouth
of God. But seeing ye wil hardly
admit the testimonie of Gods
worde, without the witnesse of
men: go to, let vs see what say the
fathers in this behalfe: I doe
scarcely (saith Origen) beleue
that there can be any worke, that
may of duetie require a reward.

Origen.
lib. 4. cap. 4.

Basil.
In Psal. 32.

Basil saith that hee trusteth not
in

lately the Popes scholer.

in his owne good deedes, nor hope-
peth to be iustified by his works,
he hath the onely hope of his sal-
uation in the mercies of G D D.

And Saint Hierome, If we be-
hold our owne merits, we must
be driuen to desperation. The
time will not serue to handle this
matter at large, therefore I end
this part, beseeching al those that
loue the Gospell vnfainedly, to
take diligent heedde to such false
Prophetes, as come vnto them
in sheepes clothing, faining them
selues holy, and by their holines
thinke them selues iustified.

Hierom.
in Esai.
cap. 64.

The thirde part.

Sed intrinsecus sunt lupi rapaces.

But inwardly they are rauening wolues.

Although our English popish
Priestes, (that come from Rome,
or else from Rheimes in France,

¶

to

to this our native soyle) tell vs
that they haue taken great labor,
passed many daungers, yea and
hazarded their owne lyues to
saue our soules frō eternall dam-
nation, and endles miserie, they
are not to be beleued for all these
their brags. They are raucning
wolves, they seeke & cuerlasting
confusion both of our bodics and
soules. What doe they teach, but
falle doctrine? Doe they not seeke
to perswade vs to worship stocks
and stoncs, yea (which is worst)
to worship that idole in the Sa-
crament? They teache more, then
they are well able to performe.
Howe can they proue, & Christ is
really & transubstantially in the
sacrament of the altar? This is
the effect and force of all their ar-
guments: Christ spake it, whē he
sayde, Hoc est corpus meum, This
is my body. They will haue no
Tropicall figure herein to be ex-
pressed,

lately the Popes scholer.

pressed, for that Christ sayde and
promised, that he woulde speake
no more in parables. This argu-
ment is nought, if you saye, that
Hoc est corpus meum, be a para-
ble. If you saye, that Christ pro-
mised to vse no more figuratiue
speeches, you are farre deceyued.
For hee vsed a ^{μετονομα} in this
phrase, Hic est calix noui Testa-
menti, quem si biberit quispiam, &c.
This is the cup of the newe Te-
stament, which whosoever shall
drinke; &c. You knowe no man
can drinke the cuppe: wherefore
here is Contineus pro contento,
the thing conteyning, for y^e thing
contained. If Christ vsed a figure
in this phrase, Hic est calix, &c.
Why shoulde he not in like wise
vse a ^{μετανομα} in this phrase, Hoc
est corpus meum?

Fe The death of Christ is not re-
ally present in the Sacrament.
ri But the blood of Christ is pre-

M.ii.

sent

The Recantation of I. Nichols,
sent in the Sacrament, as his
death is present.

Amb. de sac.
4. c. p. 4.

o Therefore the precious blood
of Christ is not really present in
the Sacrament.

The Minor proposition is proued
out of Ambrose, in his fourth
booke of the Sacramentes, and
fourth chapter, Vt recepisti sug
mortis similitudinem, sic bibis simi
litudinem sui preciosi sanguinis: As
thou hast receyued the similitude
of his death, so dost thou drinke
the similitude of his blood.

Dis The true naturall bodie of
Christ is placed in heauen.

am But the true natural body of
man, can bee but in one place.
is Therefore the true naturall
body of Christ can be but in one
place, and at one time in heauen.

Luk. 24. 51.
Ag. 1. 9.

The Maior is proued thus, Ie-
sus receptus est in cælos, & seder
ad

lately the Popes scholer.

ad dexteram Dei , &c. . Iesus
was receiued vp into heauen,
and sitteth at the right hande of
G O D the Father . Pauperes Matt. 26. 12.

semper habetis vobiscum, me ve-
rò non semper habebitis : The
pooze haue you alwayes with
you, but me shall yee not haue al-
wayes. Ioh. 12. Desero mundum,
& eo ad patrem : I forsake the
worlde, and goe to my father.

Multi dicent in eo die , Ecce, hic Matt. 24. 23.
est Christus, & ecce, ibi: Many wil Mat. 13. 21.
say in that day, Lo, here is Christ,
and lo, there he is. Whatsoeuer is
in many & diuers places at once,
is God. The body of Christ is not
God , but a certaine creature.
Therefore the body of Christ can
not be in many places at once.

Da Eucry quantitie (that is) euc-
ry body that hath lēgth, breadth,
and thicknes, is contained in one
peculiar place.

ri Christes bodye hath length,
M.iii. breadth

breadth and thicknes, and is a quantitie.

o Therefore Christes body is contained in one peculiar place.

The Maior is procued out of Cyrill in his thirde booke of the Trinitie, pag. 245. Quicquid intelligitur habere corpus, hoc indubie est in loco, & in magnitudine & in quantitate. Et si sit in quantitate, euitare non potest circumscriptionem, hoc est habere suum locum: **What thing focuer is vnder-**
stoode to haue a body, that with-
out doubt is in a place, in magni-
tude and in quantitie. And if it be
in quantitie, then it must needes
be in some peculiar place.

Fe **No naturall body can at one**
and the same time haue contrarie
and diuers qualities.

ri **But to be in one place local, in**
another not locall, in one place
with quantitie, in another with-
out quantitie, in one place finite, in
another

another infinite, is to admit contrary qualities to a natural body
o Therefore the body of Christ can not be in one place locall, in another place not locall, in one place with quantitie, in another place without quantitie.

We must so defend the humanitie of Christ, that we destroye not his diuinitie. If we assigne to Christes body plurality of places, wee destroye his diuinitie: wherefore we must not assigne to Christes body pluralitie of places. The mysticall signification that you haue imagined of your shewes and accidents, that the formes of breade and wine outwardly represent the spirituall nourishing of the soule, is vaine and fantastical, without the witness of any auncient Doctour, or father, & is confirmed only by the authority of y^e Pope himselc. For what maner of feeding is there in

these accidents and holy formes,
or howe can that thing that feedeth
not the body, represent vnto
vs y spiritual feeding of y soule?
The matter is plaine ynough
of it selfe, and needeth no cauill.
The signification and substance
of the Sacrament is to shew vs,
how we are fed with the body of
Christ, that is, that like as materi-
all bread feedeth our bodie, so
the body of Christ nayled on the
crosse, embraced & eaten by faith,
feedeth the soule. The like repre-
sentatiō is also made in the Sa-
crament of Baptisme: that as
our body is washed cleane with
water, so our soule is washed
cleane w Christes blood. There-
fore S. Aug. saith, Nisi Sacramē-
ta similitudinem quandam earum
rerum, quarum Sacramēta sunt, ha-
berent, omninò Sacramenta non es-
sent: If Sacraments had not a
certaine likenes and representa-
tion

lately the Popes scholer,

tion of the thinges whereof they
be sacraments, then in deede they
were no Sacraments. This re-
presentation Rabanus Maurus
lib. 1. 23. expoundeth thus, Quia
panis corpora confirmat, ideò ille
congruenter corpus Christi nuncu-
patur, & quia vinum sanguinem o-
peratur in carne, ideo refertur ad
sanguinem: Because (not the acci-
dents or formes of bread) but
bread it selfe confirmeth the bo-
dy, therefore it is conueniently
called the body of Christ. And be-
cause wine worketh bloud in the
flesh, therfore it hath relatiõ vnto
y blood. so likewise saith Druith-
marus in Matth. cap. 28. Vinum
latificat & sanguinem auget, & ideo
non inconuenienter sanguis Christi
per hoc significatur. This I speak
briefly of the sacrament of your
Masse. Reade the olde and newe
Testament, & marke if you finde
any one word directly, or indi-
rectly,

The Recantation of I. Nichols,

rectly, secretly, or plainly, which
speaketh nigh or farre, of the sa-
crifice of your Masse, which is
in controuersie betwene vs.
Contrariwise, see if you doe
not finde therein from line to line,
that Christ is the onely sacrifice
once offered by for all: that there
is one onely washing in þe bloud
of Christ, þe there is one only God,
to be called by in the onely name
of Iesus Christ. If you finde
there the doctrines which we cō-
demne, then in heart & voyce con-
demne vs, and cry fagot & fire a-
gainst vs. If not, recant then, &
be sorry for your errors, cry God &
the Queene mercy. Be sorrowful
that you haue miscalled our soue-
raigne Lady, and that you haue
sayd you would burne her bones,
and burne all them of her most
honorable counsel, that fauoured
not your cursed attempts, eyther
aliue

lately the Popes scholer.

aliue or dead : Many of whose
names I could rehearse, but for
certaine causes I wil put the first
letter of their names. let L. serue
the roome of a Lorde, and S. of a
Knight. B. for a Bishop. &c. L. K.
who is dead, L. T. who is aliue,
E. L. aliue, E. B. aliue, E. W. a
liue, E. H. S. F. W. S. F. K.
S. H. S. M. R. of L. Ar. B. of
C. M. D. of C. and all such as
haue punished (or fauoured not)
their idolatrous religion. B.
of L. M. D. of P. L. D. of Yor.
L. B. of Win. who is dead, B. of
Salisb. D. of Salisb. M. I. F.
preacher at London. D. H. at
Orenforde. D. F. preacher at
Cambridge, with diuers others,
vpon whom you sayd, you would
shew no mercy. A man had neede
to take heede of such, as yet you
are, who make men belceue (for
all this their spight and malice
towards

towards their own native soyle,
 which they greatly wish to be de-
 stroyed wth fire, sword, & famine:
 this am I able to verifie by
 such as are already conuerted to
 the trueth of Christ his Gospel,
 and yet I haue omitted many
 things of their hatred & practises
 against this Realme of Englād)
 y^t they hazard their liues to saue
 our soules from hell, whereas in
 very deede, they haue wrought
 (as much as lieth in them) our
 eternall damnation, and so in-
 wardly are rauening woolues.
 what do they teach our English-
 men, but y^t the Pope is supreme
 head, & that, if they will be saued,
 they must acknowledge y^t Pope
 to be soueraine Lord? This they
 teach without prooffe of scripture.
 Saint Cyprian sayth, Vnum esse
 Episcopatum, cuius quilibet Epis-
 copus tenet suam partem integrā
 sine diuisione, Præterea nullum sui
 tēporis

Cyprian de
 simplic.
 prelat. &
 in senten.
 Episc. &
 in lib. 1.
 Epist. 5.

lately the Popes scholer.

tēporis vocasse aut fecisse seipsum
Episcopū Episcoporum, aut tyran-
nide suos sibi subiecisse socios.
That is, y there is but one Bilho-
prieke, of which euery Byshop
holdeth his part wholly without
any diuision. Also, that none of
his time eyther called or made
himselſe Bilshop of Byshops, ey-
ther made through tyrannie his
companions subiect to his obedi-
ence. Also he complayning that
prophane men, & Schismaticques
withdrew themselues to the By-
shop of Rome, sayeth that there
were none y did so, but certeyne
desperate and wicked felowes,
perswading themselues that the
Bishops of Affricke haue lesse po-
wer then the Bilshop of Rome.
Saint Chrysost. sayeth in homil.
83. in Matt. cap. 23. Quicunque E-
piscoporum primatum in terra de-
siderabit, confusionem in coelis re-
periet, et qui caput omniū esse con-
tender,

tendet, non cōputabitur in numero seruorum Christi: Whosoever (sayth hee) of the Bishops shall desire supremacie in earth, he shall finde confusion in heauen, and he that shall desire to be the chiefe, he shall not be reputed in the number of the seruants of Christ. Loc here, the fathers of your owne Church say, that the Pope is not supreme head. As for scriptures, reade them thoroughly, and you shall not finde one onely text to ground your supremacie vpon. Wherfore (good brethzen) seeing that your owne Doctors speake against you, bee reconciled with me that am conuerted by Gods grace, and the industrie of his instrumēt, the right worshipful sir Dwygn Hopton knight, the Quenes Maiesties Lieutenant of this towre of London, & diuers godly preachers. Be with me reconciled, I say, and let vs
with

lately the Popes scholer.

With one accord embrace y^e truth,
and become loyall and obedient
subiectes to our soueraigne Lady
Queene Elizabeth, who so graci-
ously & fauourably dealeth with
vs, that, whereas (forsaking our
countrey, & submitting our selues
to the gouernment, or rather ty-
rannie of an Italian priest) wee
haue deserued the heauie wrath
of our louing Queene to be puni-
shed with death, by our recanta-
tion our trespasse may be forgot-
ten, life graunted, & wee brought
into fauour againe. Wherefore,
my louing brethren, (considering
the promise of the bountifull cle-
mentie of our gracious Queene,
ready at al times to pardō our re-
bellious and traiterous offences
committed against her Maiestie,
and the dayly labour that this
right worshipful knight sir Ow-
yn Hopton by name taketh, to cō-
uert vs to the trueth of the Gos-
pel)

pel) recant, recant, cast not away
wilfully your bodyes and soules
to endlesse paine: shorten not your
dayes, which God hath lent you
here vpon earth to do good, and
make not an ende of the in a bad
cause. Allowe not the Popes su-
premacie, canons of council, de-
crees of fathers, constitutions of
men, rites and ceremonies, par-
dons and indulgences, inuocati-
on of saintes, merites by workes,
pilgrimage, masses, diriges, tren-
talles, images, pictures, reliques,
altars, shrines, liues of fayned
saintes, false miracles, visions,
dreames, fantasies & such other
trashes without warrāt of Gods
worde, as it appeareth to y^e world
in your sermons & Romish postils.
And in fine, be not Pharises, set
not light by the Gospel of Iesus
Christ, forsake not y^e law of God,
to folowe after the traditions of
men. In vanum mihi seruiunt (saith
our

lately the Popes scho'ler.

our sauour Christ in the Gospell
of saint Matthew 15.) cum nihil,
aliud docent quam traditiones ho-
minū: In vaine do they serue me,
while they teach such doctrines
as are nothing but the conman-
dements of men. Say not, that
there be seuen sacraments, seeing
the Church of God receiveth but
two, numero paucissima, of the
smallest number, (as Augustine
writeth) which are Baptismus
trinitatis nomine cōsecratus, & cō-
municatio corporis & sanguinis ip-
sius: Baptisme halowed in the
name of the trinitie, and the com-
municating of his blessed body
and blood, figured in the olde
Testament by the circumcision
and the paschall lambe. Repent.
(my brethren) repent, and crye to
God for grace and mercy. Let it
neuer griene you to returne from
these princes of darkenes, the De-
uill and the Pope. And in deede
N.i what

August. de
doctr. Christi.
lib. 3. cap. 9.
& ad Ianu-
ar. Epi. 118.

The Recantation of I. Nichols.

What haue you seene in the court
of Rome? Christ in exile, and An-
tichrist reigne in his stead, Beel-
zebub the iudge, wolues let loose,
and the lambes in y^e stocks. Ah
good God, who shall deliuer the
world from this oppression: who
shall gather together the sheepe?
who shall reprove and conuince
the wicked pastors? Shall there
neuer be a limitation and ende of
this intolerable mischief? Howe
long shal the Pope and his shaue-
lings, who haue neyther fayth,
godlines nor trueth, Deceiue thy
poore sheepe? Howe long shal the
sonne of perdition reigne ouer
thy flocke: wh^o being but a man,
lifteth vp him selfe aboue Kings,
yea aboue Angels, and aboue the
heauen of heauens, and hath cau-
sed men to dispute that hee is not
* simply a man, but a partaker of
the diuine nature with Christ,
and that he hath the fountaine &
roote

¶ Pope Inno-
centius. De
transl. C.
quanto.
Prohem.
Clem^{nt}.
Glossa:
Papa stupor
mundi.
The Pope is
the wonder
of y^e world.

